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PĀLI GRAMMAR.

A

PHONETIC AND MORPHOLOGICAL SKETCH

OF THE

PĀLI LANGUAGE

With an Introductory Essay on its form and Character

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1872;

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PREAMBLE.

The only Pali Grammar that existed prior to that of M. Minayeff (1) (we mean Clough's Grammar), is long since out of print and scarcely to be met with at the present day. On the other hand, the fact of M. Minayeff's work being written in Russian, renders it inaccessible to many scholars. It is for this reason that we have decided to translate it into French, a language which has already rendered service to important works on Pali, among them, the chief of all, the celebrated *Essay* of *Burnouf* and *Lassen*, and the fine edition of Kaccāyana, published recently by M. Emil. Senart. (2).

It is not for us to criticise the work of M. Minayeff; but we cannot refrain from noting, for the attention of our readers, the learned introduction in which the author asserts his views upon the structure of Pali and Buddhism in general.

We ought also to say, that, although he announces it as a simple sketch, his grammar has over other works that have preceded it, the advantage of containing a greater number of forms, and moreover, furnishes the correspondence of Pali forms with Sanskrit ones, a correspond- P. iv.
ence if not indispensable, at least, very useful, since the study of Pali is, in some respect, as it were, an accompaniment to that of Sanskrit.

We have but a few words to add relatively to the manner in which we have understood and endeavoured to fulfil the task of a translator. The material order has been scrupulously preserved and, beyond the corrections of typographical errors not removed by the author, we have not introduced into the original text, any modification which may not have been pointed out to us by M. Minayeff himself.

M. Minayeff has forwarded us his additions and corrections, and been able to revise more than a half of the proof-sheets. We are therefore permitted to state, that the present translation of the Phonetic and Morphological sketch of the Pali Language may be regarded as a second edition, improved. It would have been such on a larger scale, had the difficult and slowness of communication with Russia not placed an insuperable obstacle to the continued intercourse between the author and the translator.

ST. GUYARD.

(1) *St. Petersburg*, 1872. (2) *Paris, Ernest, Leroux*, 1871, *Extract* from the *Asiatic Journal*.

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Postscript.

Errata.

INTRODUCTION.

Scientific researches in Sanskrit were begun in Europe a short while after the discovery of that language, and one cannot decline to consider, as one of the most important results obtained by comparative grammar, the notions, nowadays admitted by every one, of a family of Indo-European languages, the eastern traces of which survive in India, and the western in Ireland.

The explanation of a series of grammatical phenomena by the analysis of the forms of language, the laws established for the different transformations of one sound in various languages, the examination of the vocabulary according to the results afforded by this scientific method, convince us that the nations who actually speak the Indo-European dialects, once formed, in a most remote antiquity and far beyond the limits of history, but one people, whose language was probably divided into numerous dialects closely related. Gradually, at different epochs, tribes separated themselves from the great family, individualised themselves, and emigrated in several directions.

As to the question of ascertaining, where this people primatively dwelt, science cannot yet positively answer for want of data; yet some hypotheses, more or less ingenious have been put forward respecting the cradle of the Indo-Europeans. It has been sought for in India, upon the heights P. ii.
of Pamir, in the centre of Germany, in southern Russia: all these hypotheses rest merely upon ingenious conjectures, and will, in consequence, persuade none but their own authors; they rest, by no means, upon scientific bases, but have been partly immagined (perhaps unknown to the authors themselves), under the influence of subjective impressions.

It is known that the most ancient traditions respecting the human race, as well as the Semitic conceptions of a golden age, are localised in Asia; it is thence too, that at an historic era, there issued migrations that came to colonise Europe. To these facts are added, quite recently, the discovery of Sanskrit, and the knowledge of the celebrated first chapter of the *Vendidad*, the contents of which are geographical. All that tends to determine the question of the cradle of the Indo-Europeans in favour of

Asia: it is of a country whose inhabitants were in possession of the most ancient monuments of literature; it is thence or from the bordering countries, in which the first Indo-European songs are even to this day preserved as sacred things, that the European nations too must needs have issued.

Thus, it is held, the Aryans are either from the table-land of Central Asia or India itself. (*Curzon*). The opponents of the Asiatic origin of the European nations supported their hypotheses upon facts of another nature. They said, since neither the flora nor fauna of Asia exhibit names common to the languages of Europe, and the words, that designate the different specimens of the one and of the other kingdom, are of later creation or do not present etymological resemblances in the different languages, they could not be made the common heritage of all the Indo-Europeans, transmitted before their separation. As for placing the cradle of the Indo-Europeans in India, there was no necessity even to think of it, since it was acknowledged that, although the recollections of the Hindus themselves might not go back to a very remote antiquity, still in certain legends, some
P. III. reminiscences were found of successive immigrations of Aryans into India. On the other hand, the existence of aborigines upon the heights of Pamir seems almost impossible, owing to physical considerations. Consequently it was much more feasible to allow that the Aryans had not come into Europe, but, that, on the contrary, it is in Europe that their primative abode should be sought for, and, notably, in the centre of Germany (*Geiger*), or in southern Russia (*Latham*).

If the uncertainty of the conjectures put forth respecting the place that was the point of departure of the Indo-Europeans, the place in which they would have lived a life in common—that about which we again find traces in their language, in their cosmological conceptions, in the rudiments of their domestic organization, and in their civilization—must be acknowledged, another order of facts, deduced, themselves too, from the comparison of languages, sheds a light upon the question of knowing, in what succession each branch was, detached from the parent trunk, and also of knowing, which are the branches among the Aryans that lived the longest together.

It is not doubtful, for instance, that the Aryans of Asia, (we mean the Iranians and the Hindus), still lived a common life, a long time after

the greater number of the European branches had become detached from them. Not only are we able to convince ourselves of it by an examination of the vocabulary and grammar of the ancient Bactrian and Sanskrit, but, in the mythology, religion, and popular legends of the Iranians and Hindus moreover, we discover certain parties who do not appear in the mythology, religion, and legends of the other allied nations. And therefore, we are to recognise in the destinies of the Iranians and Hindus a period of life in common, which has probably endured longer than among other nations. Subsequent to events unknown to us, the Iranians and Hindus separated and settled in different countries.

The proof of words, etymologically identical, having assumed dia- P. iv.
metrically opposed acceptations (for example, *deva*, god; *daeva*, the adversary of the gods) does not in the mean time, however, give the right of supposing, that they were religious questions which excited dissensions between these two peoples of the same race and caused their separation, (*a*,) because, by the side of words analogous to those which we are about to mention, there are found among them a much larger number which are absolutely related to one another in the religion of the ancient
P. iv. Persians and in the most ancient literary production of the Hindus,—the *Vedas*. A quantity of identical words referring to worship or names of heroes regarded as sacred, as well in the Vedic hymns as in the fragments handed down to us of the sacred writings of the ancient Bactrians, leads us to believe, that at a distant period, during the prehistoric unity of the two Aryan races (the Iranians and the Hindus), the religious conscience enlarged itself, and, that the mythological conceptions regarding the universe, were, up to a certain point, systematised. Those who are acquainted with Iranian and Vedic mythology will not charge our assertion with exaggeration. But here it seems to me indispensable, to call attention once more to a point of contrast in these two mythologies, on which, no one to my knowledge, has yet dwelt.

It is on good grounds, that the dualism, founded on myths, common to all the Aryans, concerning the combat between light and darkness, is considered as the most characteristic feature of the ancient Iranian religion. Rudiments of dualism are also to be met with in the ancient

(*a*). *Spiegel, Eranische Alterthumskunde*, I. 455.

literature of the Hindus. In fact, in India, this religious conception has not been elaborated to the same degree as in the *Avesta ;* but some particulars lead us to think that they are very ancient.

We know, that, in the *Avesta* (*Vendidad*, xxii. 5), the principle of evil or *Angromainyu* (*b*) receives the epithet of *mairyo*, mortal, serpent. P. v. That word is derived from the root *mar*, to die, with the suffix *ya*. In Pehlevi and in Parsi, the same word has the form *már* and simply means serpent : (*márádósch*, i. e. having serpents on the shoulders, is one of the frequent epithets of *Zohák*) (*c*). From the same root *mar*, to die, comes also the Sanskrit word *Mára*, the name of a demon who plays the principal role in primitive Buddhism, and which the legends frequently mention in connection with the life of *Sákyamuni*, and, in particular, those which have been known as the most ancient. Even as *Zaratushtra* struggles with *Angromainyu* and gains the victory over him, so *Sákyamuni* combats with *Mára*, and destroys his power (*d*).

Mára, the god of death (i. e. *Maccurája*), is at the same time assimilated to *Kámadeva* or the god of love, and it is with the same double character that he appears as well in the *Dhammapada* (*e*), as in the biographies of Buddha :

P. v. "In the world, whoever mentions *Kámadeva* with various weapons and arrows of flowers, names the sovereign of the domain of the passions, the enemy of salvation, *Mára*." (*f*).

Ye Kāmadevam pravadanti loke citrāyudham pushpaçaram tathaiva /
Kāmāvacārādhipatim tam eva mokshadvisham Māram udāharanti ||

The enmity of *Buddha* and *Mára* is irreconcilable. It is the enmity of two contrary principles, excluding one another :

"Begin, go out (of the house), apply yourself to the law of *Buddha*, repel the army of *Death*" ..... (*g*).

(*b*). *Spiegel, Commentar*, I. 47. (*c*). *Spiegel, Eranische Alterth.* I, 532.
(*d*). See, e. g. the xxi. *adh.* of *Lalitavistara.*
(*e*). P. 7, 8, 34, 37, 40, 46, 57, 170, 175.
(*f*). *Buddhacarita* (*Ms.* of the *National Library* of *Paris*, *Sarga*, xxiii, page 59 on the back). The *Ms.* reads : *Kámapracárádhipatim.*
(*g*). *Lotus de la Bonne Loi.* P. 529.

Hardly has *Buddha* quitted his paternal roof to accomplish his mission,—the deliverance of the human race—when *Mára* commences to tremble :

"If that one (*Buddha*), after vanquishing me, should announce to the world its deliverance, my kingdom (that of *Mára*) will become a desert . . . " P. vi.

Yadi hy asau mām abhibhūya yāti lokāya cākhyāty apavargamokshaṁ ।
Çūnyas tato 'yam vishayo mamādya (*h*).

Then commences their fight. *Mára* has recourse to temptations. He presents himself to *Buddha* in the form of a serpent :

"The criminal *Mára*, eager to terrify the lord, to hinder him, to make the hair of his head stand with terror, assumes the form of a great serpent and presents himself before him."

Atha kho Māro pāpimā Bhagavato bhayam khambhitattam lomahamsam uppādetukāmo mahantam sapparājavaṇṇam abhinimminitvā yena Bhagavā ten 'upasaṅkami. (*i*).

Then, as the king of the world, he offers him the sovereignty of the universe.

"Do not, O mortal! abandon thy paternal roof. In seven days, the jewel-car" (symbol of power) "will arrive at thy mansion, and thou wilt reign over the four great islands as well as over their two thousand divisions. Retrace thy steps, O mortal!"

Mārisa mā nikkhami, ito te sattame divase cakkaratanam pātubhavissati dvisahassaparittadīpaparivārānam catunnam mahādīpānam rajjam kāressasi, nivatta mārisā 'ti āha. (*j*).

P. vi. *Mára* repulsed, abandons not his temptations. He pursues the Buddha whilst the latter is fasting :

"Thou art lean and pale. Death hangs over thee. In thee here are a thousand parts of death and a single one of life. To the ving nothing is more preferable than life. Living thou wilt do good

(*h*). *Buddhacarita, ibid.*
(*i*). *Saññuttanikáya, Ms. India Office Library, page gam* = 36.
(*j*). *Nidánakathá*, in the *Játakáṭṭhakathá* (*Ms.* of the *Asiatic Museum* of *St. Petersburg*), also *Fausböll* [*Játakáṭṭhavaṇṇana*] p. 63, *l.* 18.

works. Thou wilt become chaste. Thou wilt cause sacrifices to be burnt. And by all these means thou wilt accumulate much merit."

Kīso tvam asi dubbanno santike maraṇam tava ‖
Sahassabhāgo maraṇassa ekamso tava jīvitam ‖ P. vii.
Jīvite jīvitam seyyo jīvam puññāni kāhasi ‖
Carato ca te brahmacariyam aggihuttam ca juhato ‖
Pahūtam cīyate puññam (*k*).

When *Mára* perceives that his temptations are ineffectual, he resorts to violence, but he is still the vanquished in the combat

"I am delivered from every fetter," said the *Buddha*, "I have delivered myself from celestial fetters, from human fetters, and from the fetters of *Mára* : thou art vanquished, O *Antaka* !" (literally, '*who puts end to*,' epithet of the god of death).

Pali.—Mutto 'ham sabbapāsehi ye dibbā ye ca manussā ‖
Mārabandhanamutto 'mhi nihato tvam asi Antakā 'ti ‖
Sanskrit.—Mukto 'ham sarvapāçehi ye divyā ye ca mānushā ‖
Evam jānāhi pāpīmam nihato tvam asi Antako ‖ (*l*).

Then the rays which escape from *Buddha*, sovereign of the world,
P. vii. extinguish the fire of the eight hells.

Sañjīve kālasūtre ca tāpane ca pratāpane ‖
Praçānto raurave agnir lokanāthasya raçmibhiḥ ‖
Avīcyam atha samghāte pratyekanirayeshu ca ‖
Praçānto sarvaço agnir lokanāthasya raçmibhiḥ ‖

The later legend has improved on this last incident, and substituting other names (in particular, in the *Karaṇḍavyúha*, *Mss.* of the *British Museum*, *Oriental* 7, page 7 et seq.) relates the hellward descent of the *Avalokiteçvara Bodhisatta* (i. e. the sovereign who sees all).

" As the sovereign of the universe enters a garden laid out with celestial joys, as easily enters into hell the "*Avalokiteçvara* ".

Yathā kulaputra rājā cakravartī divyaratnamaye udyāne praviçati ;

" His body receives no taint".

'na ca tasya kāye 'nyathābhāvam bhavati.

(*k*). *Padhánasutta* (*Ms.* of the *Asiatic Society of London*, in the *Burmese* character)
(*l*.) *Mahávagga* and *Mahávastu* (*Mss.* of the *National Library* of *Paris*.)

" Scarcely has he but approached the great hell *Avici*, when it cools and the attendants of the god *Yama* are all seized with consternation."

Yadāvīcau mahānarake samīpam upasaṅkrāmati | P, vii.
Tadāvīcir mahānarakaḥ çītabhāvam upagacchati |
Tadā te Yamapurushāḥ sa*m*vegam āpadyante |

" To their sovereign they run to announce the arrival of him whose body is decked with celestial jewels and upon whose head there is a crown of tresses of hair (page. 8 jaṭāmukuṭadharo divyālaṅkārabhūshitaçarīraḥ).

" As soon as '*the sovereign who sees all*' makes his entry, the lotuses immediately bloom large like the wheel of a chariot, and the hell itself, which resembles a vase, is rent asunder,"

tadā çakaṭacakrapramāṅāni padmāni prādurbhūtāni sā ca kumbhī visphuṭitā . . . .

The particulars which we have just cited, are naturally, for the most part, the work of a modern era ; but the fundamental idea of the fabrication, the struggle between the good and the evil principle, and the name even of the evil principle, *Mára* = mairya, evidently go back to a period prior to the separation of the Iranians and the Hindus.

At this point of the Buddhist cosmogony, therefore, I deem it necessary to stop.

Yet, neither in India, nor among the Iranians, has the memory of the people preserved clear notions touching the period of their life in common. The Hindus, it is known, believe themselves to be the aborigi-
P. viii. nies of India. But the recognition of a confused recollection of an *Extra-Indian* origin, in the opinion of the Hindus, which makes the extreme north a sacred country, is certainly permitted.

It is in that direction that they place the seat of many of their deities and the abode of bliss. They believe that the good inhabit the *Uttarakuru (Ottorokorra of Ptolemy)* country situated to the north of the Himalayas (perhaps to the east of Kashgar).

In the ancient monuments of Indian literature, the years are

moreover reckoned by winters (*Rigveda*. v. i., 64, 14 ; vi. 4, 87). The Aryan asks the gods for a life of one hundred winters.

The Buddhist representation of the river *Sídá* could be equally referred to a like obscure notion of a distant cradle. "To the north, there is a deep river, difficult to cross, upon whose banks sparkle mountains of gold resembling, through their colour, a fire of reeds. On the sides of these mountains grow the *tagara (Tabernæmontana coronaria)*. There also there are other mountains, whose sides are covered with forests. In ancient times ten thousand priests lived there." (*m.*) P. ix.

17. Uttarena nadī Sīdā gambhīrā duratikkamā ।
Naḷaggivaṇṇā jotantī sadā kañcanapabbatā ॥
18. Purūḷhakacchā tagarā rūḷhakacchā vanā nagā ।
Tatrāsu*m* dasasahassā poraṇā īsayo pure ॥

The commentator explains the name of that river by the root *sad*+*ava*, 'to go deep in', and adds, that the water in it was so subtle, that the eye of a peacock's plume could not be sustained thereon, but sunk into it:

. . . .sā hi atisukhumodakā sukhumattā udakassa antamaso morapiñja*m* hi tattha patita*m* na saṇṭhāti osīditvā talam eva gacchati ten' eva'ssā sīdā'ti nāma*m* ahosi. . . . .

This etymology and this gloss recall what Ctesias has said of the river *Sídá* (*n*) upon which nothing floated. Perhaps in the *Sídá* is to be seen the *Jaxartes*, the *Silis* of the ancients. (*o*) The most ancient monument of Indian literature, the *Rigveda*, chiefly mentions the countries to the north-west of India. The singers most often celebrate the *Sindhu* (Indus) and the rivers that fall into it. It is in eastern Kabulistan (Afghanistan) and in the Punjáb, as for as the *Sarasvati*, where the hymns were composed.

(*m.*) *Játaka* xxi, 1, 4, (17 18).

(*n.*) *Pliny*,' *xxxi*, 2 "Ctesias tradit Siden vocari stagnum in Indis, inquo nihil innatet, omnia mergantur." Ctesias relates, Siden is the name given to the stagnant sea in India in which nothing floats, everything sinks.

(*o.*) *Ukert, Geographie der Griechen und Römer* (Geography of the Greeks and Romans) iii, 2, 238. "The Scythians called the Silis, the Jaxartes." *Cf. Journ.* of the *Royal Asiatic Soc.* of *Gt. Brit*: and *Ireland*,' *new ser. Vol.* vi. *part* i, p. 120. "*Sítá* a name previously applied to the *Yarkànd* river, or to one of its chief tributaries, the *Sirikol* river."

Thence the Aryans spread themselves gradually towards the east and to the south of the Vindhya range. (*p*).

P. IX. The recollection of that movement of the Aryans is perpetuated, P. X.
not only in Brahmanic accounts, but also in the later Buddhist writings, and in the legends about the genealogy of the *Sakya* kings.

They are made to come from Patala (*Patála* of Ptolemy), a port situated at the place, where the Indus divides itself into two great arms (*q*), and their genealogy is frequently traced in Buddhist books (*r*). All the writings, however, make the dynasty of the *Sakya* kings descend from *Mahásammata*, and do not reckon the same number of individuals between this king and the branch of the *Okkáka* family which reigned over *Ambaṭṭha (s)*, and whose descendants crossed over to the north of *Sáketa* and raised the town of *Kapilavatthu*.

"In ancient times, during the first *Kalpa* (cycle of time), there "was a king named *Mahásammata*, who lived an incalculable number of "years. He begat *Rojo*, who begat *Vararojo*, who begat *Kalyáno*, who "begat *Varakalyáno*, who begat *Uposatha*, who begat *Mandhátá*, who "begat *Varamandhátá*. Afterwards *Varamandhátá* begat *Caro*, and the "latter *Upacaro* or *Apacaro*, who ruled over the *Cetiya* country (*s*.2) in the "town of *Solthivatí*."

Thus it is that the genealogy is given in *Játaka*. viii. *i*, 6.

Atīte paṭhamakappe Mahāsammato nāma rājā asaṅkheyyāyuko ahosi. Tassa putto Rojo nāma, Rojassa Vararojo nāma, tassa Kalyāno
P. X. nāma, Kalyānassa Varakalyāno nāma, Varakalyānassa Uposatho nāma P. XI.
Uposathassa Mandhātā nāma, Mandhātussa Varamandhātā nāma,

(*p*). The curious question of the primitive extension of the Aryans in India, is examined in detail by *Muir, Original Sanskr. Texts. Vol. II. 2nd. Edit.* 1871.

(*q*). *Lassen, Ind. Alterth.* I. 125, 657 ; II. 181 ; *Journ.* of the *Asiatic Soc* : of *Bengal.* August 1833.

(*r*). *Cf. Weber, Indische Streifen*, I. 233, where all the known sources relative to this question are cited ; *Lassen, loc. cit.* in *Vol.* II. Sect. II. This genealogy appears in the *Mahávastu* and in *Játakas* III. 1, 8 and VIII. 1, 6.

(*s*). Weber, *Ind, Studien*, V, 426, makes the following remark on this subject : "The name *Ambaṭṭharája* refers to the (at that time perhaps lying more north-easterly) *Ambástai* on the *Tapti*, on the other side of the Vindhyas ; or else to the Ambástani on the Indus ?." *Cf. Lassen. Indien Alterth.* 2, 173 ; *Vishṇu-puráṇa* (*ed. Hall*), II.135 " *Ambashtha* is the name of a military people and its country situated in the middle of the Panjáb (probably the *Ambástai* of Ptolemy.")

(*s*.2) *Cetiya* or *Cetaraṭṭha* to the north of *Siviraṭṭha* (*Játaka*, xxi, i, 10). *Sivi Sibai, Cf.* Lassen *loc. cit.*, I, 492.

tassa putto Caro nāma, Carassa putto Upacaro nāma ahosi. Apacaro'ti'pi tass 'eva nāma*m*, so Cetiyaraṭṭhe Sotthivatinagare rajja*m* kāresi.

Very curious legends are related about this *Apacaro* (Upacaro) who reigned in the tenth generation after *Mahásammata*.

He was the first of mortals who lied (the *Yima* of Iranian epic poetry) ; for that, he fell into hell.

A certain *Kapila* was the high-priest (*purohita*) of king Apacaro's father, and his younger brother named *Korakalamba* had served Apacaro himself as the attendant of his childhood. Apacaro promised him, that as soon as he should ascend the throne, he would bestow on him the title of *purohita*. But when the moment was come for fulfilling his promise (i. e. when *Kapila* resigned his duties and became a hermit), the title of *purohita* or high-priest, was transferred by the king's order to Kapila's elder son. Afterwards, upon the entreaties of Korakalamba, Apacaro consented to withdraw that title from the sons of Kapila, and, for attaining his object, employed the following means : he lied (then, for the first time falsehood appeared on the earth), and affirmed that Kapila was the younger brother of Korakalamba and the latter the elder brother ; that, in consequence, it was to the last that the title of *purohita* or high priest appertained. Having been given the lie by Kapila, in person, the king fell into hell.

The second part of that legend recounts the destiny of the five sons of this king.

" The five sons of the king went to find Kapila and told him :
" ' Be our refuge ' —— ' Dear children ' replied the brahman, ' your father
" has transgressed the law ; he has lied ; he has offended a sage ; and is
" fallen into the hell *Avíci*. The law is broken, alas ! you cannot live here
" longer.' —— Afterwards turning himself towards the elder, ' Dear
" child ' said he, ' come, go out by the east gate, march straight on, thou
" wilt see a valuable elephant, perfectly white, always holding itself firmly
" erect ; on the place which thou wilt recognise by this sign, raise a town :
P. xi. " it will become *Hatthipura*' (*t*). ——Next addressing the second son, he said P. xii.
" to him, ' Dear child, take thy exit by the south gate, walk direct

(*t*). Perhaps *Hastinapura*, 60 miles to the north-east of Delhi. Respecting the foundation of this town, see *Lassen*, *I.* 741 ; it is attributed by the brahmans to a King *Hastin* or *Bhárata*.

" forward, thou wilt see a valuable horse, entirely white, and on the spot " that this sign will make known to thee, thou shalt build a town ; thou " shalt dwell therein ; and it will become '*Assapura*'.——After that " addressing the third son, he said to him, ' Dear child, depart by the west " gate, march right on, thou wilt find a maned lion and on the place that " this sign will indicate to thee, thou shalt raise a town and inhabit it ; " it will become *Sîhapura*'——Turning himself to the fourth son, he said to " him, ' Dear child, go out of the north gate, walk direct on, thou wilt " find a revolving cage, ornamented with precious stones, and on the spot " thus indicated, found a town ; it will become *Uttarapañcâla*' (*u*).—— " Finally addressing himself to the fifth son, he said, 'Dear child, thou " canst not live here ; in the city erect a lofty temple ; go, direct thy steps " towards the north-west ; march straight ahead, thou wilt see two moun- " tains, which, by striking themselves together, will produce the sound " *daddara* ; on the place thus pointed out, thou shalt build a city and " therein dwell ; it will become the city of *Dadapura*' " (*v*). " These five " personages departed, and, conforming to those directions, built cities on " the sites indicated, and resided in them."

Rañño pañca puttā āgantvā " amhākam avassayo hohîti." Vadimsu brāhmaṇo, " tāta tumhākam pitā dhammam nāsetvā, musāvādam katvā, isim akkositvā, Avîci-paṭipanno dhammo nám' esa hato hanti, tumhehi na sakkā idha vasitun'ti," vatvā ; sabbajeṭṭham, " ehi tvam tāta pācīna-dvāreṇa nikkhamitvā, ujukam gacchanto, sabbasetam satatappatiṭṭhitam hatthiratanam passissasi, táya saññāya, tattha nagaram māpetvā, Hatthipu-ram náma bhavissatîti," áha. Dutiyam āmantetvā, " tvam táta dakkhiṇad-vāreṇa nikkhamitvā, ujukam eva (gaccha) gacchanto, sabbasetam assarata- P. xiii. nam passissasi, tāya saññāya, tattha nagaram māpetva, vasa, tam nagaram, P. xii. Assapuram nāma bhavissatîti", āha. Tatiyam āmantetvā, " tvam tāta pac-chimadvāreṇa nikkhhamitvā, ujukam gaccha, gacchanto, kesarasîham passissasi, tāya saññāya, tattha nagaram māpetvā, vasa, tam nagaram Sîha-puram nāma bhavissatîti," āha. Catuttham āmantetvā, " tvam tāta uttarad-vāreṇa nikkhamitvā; ujukam yeva gacchanto, sabbaratanamayam cakkapañ-

(*u*). About this city, it is said, *Jat.* xiv. i, 15, that it is to be found in the country of *Kampilla*, which perhaps is identical with *Khavila*. *Cf. Wilson's Vishṇu-purâṇa* (*ed. Hall*), II, 134 ; *Cunningham, Ancient Geography of India*, I. 360.

(*v*). This town calls to mind *Darada* ; it is upon the *Upper Indus* : see *Lassen* I. 498, 139 ; *Vishṇu-purâṇa*, II. 185.

jaram passissasi, táya saññāya, tattha nagaram māpetvā, vasa,tam nagaram Uttarapañcālan nāma bhavissatîti," āha. Pañcamam āmantetvā, " tāta tayā imasmim ṭhāne vasitum na sakkā, imasmim nagare mahāthūpam katvā, nikkhamitvā pacchima-uttarāya disāya, ujukam gaccha, gacchanto, dve pabbate aññamaññam paharitvā, daddarā'ti saddam karontā, passissasi, tāya saññāya, tattha nagaram māpetvā, vasa, tam nagaram Daddapuram nāma bhavissatîti," āha. Te pañca janā tāya saññāya gantvā, tasmim ṭhāne nagaráni māpetvā, vasimsu.

In this legend, what is important to us is less its relations with the Iranian epic and the chief incidents common to both of them, than the curious geographical indications which terminate the second half of the extract. They show clearly that a part of the family of the Sākya kings occupied the countries situated to the north-east of the Panjāb, to wit: *Hastipura* and *Kampilla*. The successor of *Upacaro*, the king *Mahádeva*, ruled over the city of *Mithila* in *Videha*, i.e. in the northern-part of Bihar which, at the present day, bears the name of *Purania* and *Tirhút*. This country is separated from *Kosala* by the river *Gandak*, and from western *Assam* by the river *Karatoyá*.

Afterwards, the legend goes on directly to *Sujátá* who reigned at *Sáketá* (*w*). This king had five sons by one wife, and a sixth, *Jeṭa* (or *Jeshṭa*) by another. At the instigation of the second wife, he chose the last for his successor and expelled his other sons with their sisters. The latter set out towards the north (*Mahávastu*: Evam te kumārā . . . . . Sāketāto mahānagarato niryātvā uttarāmukham prayātā Kāçīkoçaleshu rājñā pragṛihītáḥ . . . . . .) and at first, all were received by the king of *Káçíkoçala*; but, subsequently, the same king, fearing their popularity, banished them towards the Himalayas, where the princes espoused their sisters (*x*), and built the city of Kapilavatthu, (*y*). P. xiv.

(*w*). Regarding this town, *Cf. Cunningham*, I. 405. The details which follow here, are extracted from the *Mahávastu*; *Cf. Ind. Studien*, V. 415, where the whole legend is related.

(*x*). Upon the marriages between near relatives among the Persians, see *Kern*, cited by *Muir*, *loc. cit.* II. 457. 459. In *Játaka xx.* i, 4, we find the recital of the dispute between the *Sákiyas* and *Koliyas*; the latter cast reproaches after the former " tumhe *Kapillavatthuke* gahetva gacchatha ye sonasigáládayo viya attano bhaginíhi saddhim vasimsu."

(*y*). *Weber. Ind. Studien.* I. 172; *Vishṇu puráṇa*, II. 157.173: " *Káçí koçala*, the country between Benares and Oude;" *Cunningham*, 520; " the modern Behar or Goudwana."

Although these legends may have been transmitted to us by later traditions, and consequently, may be enriched with fresh particulars, their subject is very ancient, and, here, as in the Brahmanic accounts (*Çatapathabráhmaṇa*), we have a description of the aggressive movement of the Aryans, at first, to the east, afterwards, to the north.

Perhaps this description comprises relics of the Aryan epic, but it contains nothing about those Aryans amongst whom were originated, castes, the Vedas, the Brahmanic worship, and the entire system of Brahmanic life.

Already when they arrived upon the two tributaries of the Indus, and later, when they advanced towards the east, and to the south, the Aryans encountered hostile settlers. They designate them in their songs by different names : *dasyu*, *asura*, and sometimes even apply to them the term *Arya* or Aryans (*z*).

Ordinarily, the commentators interpret the word *dasyu*, as being the name of hostile demons (*a*) : but some particulars in the description of their exterior and also the signification, which is attributed to this word, by the Brahmans, lead to the supposition, that *dasyu* commenced to designate men, and particularly hostile tribes, *not Aryan* ; then, tribes Aryan *by origin and language*, but distinguished from those of the singers, above all, by their religious opinions.

The later works (*b*) recognise the *dasyus*, as the descendants of *Viçvamitra*, one of the most celebrated singers of the Vedas. P. xv.

The laws of *Manu* (*c*) divide the *dasyus* into two classes : those who speak a barbarous language (*mlecchavacaḥ* and those who speak Aryan (*áryavacaḥ*). These tribes are pointed out in the north-east of India, in *Gandhára*, *Camboja*, etc., and, also in the east, in *Magadha* (Behar Proper) P. xiv.

In the eyes of orthodox Brahmans, they were "excluded *váhishkṛitáḥ* " from the law" (*dharmaváhyáḥ*) (*d.*)

They are again called *vrátyás*, and there was quite a peculia

(*z*). *Cf. Muir. loc. cit.* 361, quotation from *Rigveda.*
(*a*). *Ibid.* 364.
(*b*). *Aitareya. Br.*, vii, 18.
(*c*). *Muir. loc. cit.* 482.
(*d*). *Ibid.*

ceremonial (*vrâtyastoma*) (*e*), for those of them who might have had the desire to enter the Brahmanic society. In the description of this ceremonial, among some intimations on the aspect and manners of these tribes, we find the following fact, that the tribes placed beyond the law speak a language of their own, different from that which was formed in the Brahmanic centre. For themselves, the *vrâtyâs* considered an easy language, as difficult (*f*). They relate respecting the *asurâs* (like the word *dasyu*, the word *asurâ* signified primarily, hostile man ; it was afterwards applied to hostile demons), they relate, I say, that they irregularly employed the word *alavaḥ* in place of *arayaḥ* (enemies) (*g*). Let not the Brahman at all speak indistinctly ; such a language is that of the *asurâs* (*h*).

There is no doubt the language of the Vedas was once the popular language ; but already, in these ancient times, shades of dialect existed in it.

In the documents, of which we shall treat, we have but very few data that permit us to form, for ourselves, a sufficiently clear idea of the points in which these shades exactly consisted. In India, the text of the Vedas had its special destinies. Considered betimes as sacred and P. xvi. become an object of study, it was subject to an especial compilation and reduced to greater uniformity, one whose natural effect was the extinction of dialectic differences.

Under the influence of the study of this text, under the influence of worship, in the cloistered centre of men who were, before all others, the guardians of religion, perhaps too, in consequence of the emigration of a P. xv. *Bharata* tribe among the foreign tribes (*i*), this language which had, one day, been that of the national songs, gave birth to a Sanskrit idiom, an idiom artificial like every language belonging to a centre fixed and yet however not completely isolated from the influence of the language of other classes of society, circumstances, which nevertheless did not exclude the development of the language, about whose history therefore, it is possible to

(*e*). *Tândya* Br., *adh.* xvii, and the ceremonial says, *çyena*, Lâtyâyana — S., viii ; see also *Weber, Indische Literaturgesch.*, 65, 75.

(*f*). *Tândya Br.* xvii, i, 9.

(*g*). *Çât. Br.* iii, 2, 1 ; 23, 24.

(*h*). *Ibid. Cf. Muir. loc. cit. p.* 396.

(*i*). This is the opinion of *Benfey. Geschichte Sprachwissenschaft.* pp. 53 et seqq.

write. The Sanskrit, derived from the primitive Aryan language of India, has therefore also its history; its ideal life has been a long time prolonged, and in this sense, it may be said, that it still exists to this day.

The Aryans, on their arrival in India, did not all enter the Brahmanic society, but lived by the side of this society, as the expression of which may be regarded the castes, the Sanskrit language, all the Brahmanic literature, and the philosophical systems of the different schools, which nevertheless recognised, in its entirety, the organization of this Society. It was constituted of tribes, equally Aryan, which the Brahmans themselves regarded as "placed outside the law," and which possessed as well their own dialects as their own traditions.

It may be supposed this centre was the source of Buddhism, which introduced into the society, new problems and developed, in many of the manifestations of the spiritual life, new forms, of which one would vainly seek the prototype in Brahmanic monuments. Just as Sanskrit is regarded as the fruit of Brahmanic culture, so, one may fittingly see, in Pali, a P. xvii. product of Buddhist society.

Beyond the few hints that we have about the language of the *asurás*, and the notices, no less brief and obscure, respecting the tribes of the *vrátyás*, we still possess the testimony of *yáska* (II. 2) (*j*), relatively to the pristine existence of different dialects.

The enumeration of the faults, that it is necessary to avoid in reading the Vedas (*k*), presents a still more lively interest. The number of these pretended faults, for example, the ommission of a consonant or a semivowel when they are found placed one before the other, the interposision of vowels or consonants, the disregarding of long and short vowels, are nothing but pecularities, well known of the *Prákrit* dialects and of *Páli*.

P. XVI. The first monument of this second branch of the Aryan speech (the *Prákrit*) appears only remote enough and refers to a period subsequent to

(*j*). Upon the dialect of Camboja, see *Weber, Indische, Streifen.* Vol. II, p. 492. *In Játaka* xxi. i, 6 curious notices are found regarding this people.

Kitá patañgá uragá ca bheká hatvá kimim sujjhati makkhiká ca |
Ete hi dhammá anariyarúpá Kambojakánam vitathá bahunnan'ti ‖

Comm. Ete kitádayo páṇe hantvá macco sujjhatîti etesam'pi Kamboja natthavásínam bahunnam anariyánam dhammá te pana vitathá adhammá'va dhammá'ti vuttá . . . *Cf. Duncker. Gesch. der Arier.* p. 536.

(*k*). *Rigveda Prátisákhya* (Max Müller), p. cclxxv.

the establishment of Buddhism. These are the inscriptions of king *Piyadasi* or *Asoka the Great*. These inscriptions are engraved partly upon rocks, partly upon pillars; besides, there is one of them which is graven on a stone, discovered not far from *Bhabra* (*l*).

The *inscriptions on rock* are found in three places: the *first*, to the west, in Guzerat, upon the mount of *Girnar* (*Girinagara*); the *second* in the village of *Dhauli*, province Orissa; and the *third*, in the village of *Kapurdi Giri*, to the north of the *Cabul* river, at the place where it receives the *Kálapáṇi*.

The *inscriptions upon the pillars* are found, *first*, at Delhi; the *second*, at Allāhābād; the *third*, at Mattiah, upon the frontiers of Nepal; the *fourth*, at Rādhia, not far from there.

As those places were in the jurisdiction of *Piyadasi*, there were P. xviii. at first a very great number of these "columns of the law." or "pillars of morality" (even) as the incriptions term them. The contents of all these inscriptions are identical. They are instructions to people united to the profession of the king's creed.

The inscription of *Bhabra* differs more widely from the other longer inscriptions both in contents and in certain details.

Piyadasi does not in them decree to himself the pompous title "beloved of the gods," and, at the commencement, addressing himself to the spiritual community of Magadha, employs a phrase analogous to that which the Buddhist cannon has preserved to us.

1. The King Piyadasi complements the community of Magadha, and (lit. tells) wishes them few sufferings and an agreeable life. (āha ca apābādhata*m* ca phāsuvihālata*m* ca).

In the *Petavattuh*, VI. i, 44 another king expresses himself after the same manner:

Appabādha*m* phāsuvihārañ ca pucchi
Vesaliyo Licchavi aha*m* bhaddante!

P. xvii. "I Licchavi of Vesala, I say, 'canst thou be happy' and I ask thee 'if thou hast few sufferings, and if life to thee is easy'."

(*l*). See *Burt's* article in the *Journal of the Asiatic Society of Bengal*, *Vol.* ix. p. 616. "I found it on a hard grey granite block irregularly shaped and measuring about two feet in two of its dimensions, and a foot and a half in the third; the weight of it is therefore inconsiderable."

Then follows, in the inscription, a discourse calculated to rivet a veritable Buddhist to it.

2. "Well-beloved !" said the king, "my reverence and good feelings towards *Buddha*, towards the *Law*, and towards the *Sangha* (the monkish community) are known."

3. "All that our lord, the Buddha, has said, O well-beloved ! is well spoken."

But, even in the edicts, wherein the Buddha, the priesthood, and the Buddhist teaching are not expressly named; the convictions of the king, by no means, oppose the fundamental dogmas of Buddhism. Therein are preached the same compassion for every living being, the same toleration for other religions, the same generosity that recommends the Buddhist writings. The aim of the king is to instruct and strengthen his people, in these ideas, and, for this object he appoints himself, and shows how he has exalted himself to this kind of belief. He points out to his people, the path which leads to happiness in this world and in the next (beyond the tomb), and the last action itself, the care of future happiness, does not contradict the Buddhist dogma of *Nibbán*, by the side of which there is to be found, in the ancient monuments, the representation of another life of happiness in heaven and of torments in hell. P. xix.

I shall permit myself to insert here an unedited fragment (*Vimánavatthu*), which comes to confirm what I advance.

1. "When a man, long absent, returns from afar, safe and sound, his parents, friends, and acquaintances give him a welcome on his arrival."

2. "So, the virtuous man's good works welcome him on his arrival in this, from the terrestrial world, as a beloved parent who returns from a voyage." (*m*).

3. "Arise *Revati*, great sinner, thou who, before the open portals of immortality, hast not given alms ! There where groans resound, where the infernal beings are plunged into torments, there we shall conduct thee also."

4. "Thus spoke the messengers of *Yama*, two great *Yakshas* with flaming eyes : they seized *Revati* by her two hands and led her towards the gods."

(*m*). *Cf.* these two verses with *vs.* 219 and 220 in the *Dhammapada*.

P. XVIII. 5. These messengers brought her into the abode of the gods, and made her halt not far from the place of *Nandika*: she saw the palace, brilliant as the disc of the sun."

6. "(She saw the palace) the colour of the sun, magnificent, brilliant, luminous, clean, mantled with a net-work of gold. Whose is this palace filled with people? It sparkles as a ray of the sun."

7. "Troops of women, anointed with the juice of the *Candana* and ranged on each side, enhance the beauty of the palace; its splendour rivalling that of the sun. Who enjoys happiness in this palace, after having attained heaven?"

The messengers answer her: P. XX.

8. "*Várápasi* had a layman named Nandika, without envy, charitable, and sage. That is his palace there, filled with people, and brilliant as a ray of the sun."

9. "Troops of females anointed with the juice of the Candana and placed on each side, enhance the beauty of the palace. Its splendour rivals that of the sun. After having attained heaven, he tastes happiness in this palace."

10. "I am the wife of Nandika, his servant, I shall live in the centre of delights in the palace of my spouse O masters of every good! I do not wish to see hell."

11. "Thou hast not done good in the world of the living, and there, great sinner, is the hell for thee. The sinner, the envious one, is not the companion of the inhabitants of heaven."

12. "What are these excreta? What filthiness they produce! what fetid odour they exhale!"

13. "It is the deep hell, that bears the name Samsāvaka, in which men burn. Behold, *O Revati!* thou shalt roast there one hundred thousand years."

14. "Have those who have fallen into that deep hell, wherein mankind roast, sinned in body, words, or thought?"

15. "Thou hast lied to *Samaṇas*, brahmans, and other flatterers: that is wherein thou hast sinned."

16. "Therefore art thou fallen into the deep hell *Samsávaka*,

wherein mankind boil. Behold, *O Revati* ! there thou shalt roast during one hundred thousand years."

P. XIX. 17. "Hands and feet are cut off (there); ears and noses too; flocks of screechowls and crows therein alight and devour the quivering flesh."

18. "Hence conduct me very quickly: I shall do much good; I shall distribute alms and practice religious austerity; I shall become modest and lowly; I shall do all that insures happiness and whatever needs no repentance hereafter."

19. "Formerly thou wert negligent, now thou shalt groan; thou shalt taste the fruits of thine own acts."

20. "Who, therefore, come from the world of gods to that of men P. XXI. hath answered my question in this manner: 'Give to the innocents, give them vestments, a bed, nourishment, drink: the envious, the injurer, the sinner, shall not be the companion of the inhabitants of heaven?' "

21. "But, if now, departing hence, I am reborn among mankind, I shall be wise and well behaved; and I shall do much good :"

22. "I shall distribute gifts ; I shall practice religious austerity; I shall become modest and lowly; I shall plant gardens, and, in the mind of faith, I shall trace pathways in the mountain-passes; I shall deepen wells and tanks."

23. "The 14th day, the fifteenth, until the eighth day of the first fifteen days of the month, the eve (of the following day) and the next of these days, I shall observe the eight commandments without departing from them."

24. "I shall observe *uposatha ;* I shall be invariably moral, I shall not cease to give alms: I have seen for myself."

25. Thus, plaintively, she spoke and her every sense in agitation and they cast her into the terrible hell, head down and feet up. She said:

26. "I was formerly envious ; I injured the *Samaṇas* and the brahmans; I lied to my husband; that is why I am going into this dreadful hell." (*n*).

(*n*). I have had for the *Vimánavatthu*, two *Mss.* of the *India Office Library.* S, in Singalese character; B, in Burmese. P. stands for Paris Ms., C. for Childers. (The legend of Revati has also been published in the "*Ceylon Friend*," second series, Vols ii and iii. English Translator).

1. Cirappavāsim' purisam dūrato sotthim āgatam |
Ñātimittā sugajjā ca abhinandanti āgatam ||

2. Tath'eva katapuññam'pi asmā lokā paragatam | (1)
Puññāni paṭiggaṇhanti, piyam ñātíva (2) āgatam ||

3. Uṭṭhehi Revate supāpadhamme apārutadvāre (3) adānasīle | (4)
Nessāma tam yattha thananti (5) duggatá || samappitā (6) nerayika dukkhena ||

4. Icc'evam vatvāna Yamassa dūtā te dve yakkhā lohitakkhā brahantā |
Paccekabāhāsu gahetvā Revatim pakkāmayimsu devaganassa santikam ||

5. Evam tehi yakkhehi tāvatimsabhavanam netvā Nandikavimānassāvidūre ṭhapitā (7),
Tam sūriyamaṇḍalasadisam ativiyappabhassaram (8) disvā ||

6. Ádiccavaṇṇam ruciram pabhassaram byamham (1) subham kañcanaj alachannam |
Kass'etam ākiṇṇajanam vimānam sūriyassa rasmir (2) iva jotamānam ||

7. Nāriganā Candanasāralittā ubhato (3) vimānam upasobhayanti |
Tam dissati sūriyasamānavaṇṇam ko modati saggapatto vimāne'ti ||
te yakkhe pucchite'pi tassā

P. XXI. 8. Bārāṇasiyam Nandiko nāmāsi Upāsako (4) amaccharī dānapati vādaññū |
Tass'etam (5) ākiṇṇajanam vimānam sūriyassa rasmir (6) iva jotamānam ||

9. Nāriganā Candanasāralittā ubhato vimānam upasobhayanti |
Tam dissati sūriyasamānavaṇṇam so modati saggapatto vimāne || 'ti ācikkhimsu.

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(1). S. param gatam.
(2). B. ñátim ca.
(3). S. apárutamm dváram.
(4). S. silá.
(5). R. thunanti.
(6). S. samparitá.
(7). Nandikassa vimánassa avidúre yapitá Revati.
(8). B. pabhayásaram.
(9). S. vyamham.
(10). S. ramúr.
(11). S. ubhaso.
(12). S. upásiko.
(13). S. tam.
(14). S ramsir. P. suriyassa.

10. Nandikassâham bhāriyā agārinī sabbakusalassa issarā bhattu ।
Vimāne ramissāmi 'dān' āham na patthaye nirayam dassanāya ॥ P. xxiii.

11. Eso te nirayo supāpadhamme puññam tayā akatam jīvaloke । (1)
Na hi maccharidosako (2) pāpadhammo saggupagānam labhati sahabyatam ॥

12. Kim nu gúthañ ca muttañ ca asucim paṭidissati ।
Duggandham kim idam miḷham (3) kim etam upavāyati ॥

13. Esa samsāvako nāma nirayo gambhīro (4) sataporiso ।
Yattha passa satasahassāni (5) tuvam paccasi Revate ॥

14. Kim nu kāyena vācāya manasā dukkatam katam ।
P. xxii. Kena samsāvako laddho nirayo gambhīro sataporiso ॥

15. Samaṇe brahmaṇe câpi (6) aññe câpi vaṇibbake । (7)
Musāvādena vañcesi (8) tam pāpam pakatam tayā ॥

16. Tena samsāvako laddho nirayo gambhīro sataporiso ।
Tattha passa satasahassāni tuvam paccasi Revate ॥

17. Hatthe 'pi chindanti atho'pi pāde (9) kaṇṇe 'pi chindanti atho 'pi nāsam ।
Atho 'pi kākolagaṇa samecca saṅgamma khādanti viphandamānan'ti ॥ (10)

18. Sādhu kho mam paṭinetha kāhāmi kusalam bahum ।
Dānena samacariyāya saññamena damena ca । P. xxiiv.
Yam katvā sukhitā honti na ca pacchānutappare ॥

19. Pure tuvam pamajjitvā idāni paridevasi ।
Sayaṅkatānam kammānam vipākam anubhūyasi ॥ (11)

20. Ko devalokato manussalokam gantvāna puṭṭho me evam vadeyya । (12)
P. xxiii. Nikkhittadaṇḍesu dadātha dānam acchādanam sayanam ath' annapānam ।

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(1). S. jitam'va loke.
(2). S. rosako. P. macchariyo násato.
(3). S. milham. B. miḷam.
(4). B. gabbhiro. P. This word is also wanting lower down Cf. the 14 and 16. vs.
(5). Yattha passa sahassáni. S. sattavassasahassáni.
(6). S. vápi.
(7). S. vanibbake, B. vaṇṇippake, root *van*. Cf. *Ját.* xxi. i. 8; mátá hi tava Irandati Vidhurassa hadayam vaṇíati, "Thy mother Irandati desires the heart of Vidhura;" *Ját.* xxi. i, 7: yathá dinnañ ca dassámi dánam sabbavanísu 'han 'ti. (C=sabbavaṇibbakesu); *Ját.* xxi. i, 10: vaṇibbaká=yácaká (*C*).
(8). S. vacesi.
(9). S. pádam.
(10). P. vibandhamánan'ti. B. vipphandhamánan'ti.
(11). S. anubhossasíti. P. anubhossahi. B. anubhúyyasi.
(12). S. vadeyyam.

Na hi maccharī rosako (1) pāpadhammo saggupagānam labhati sahabyatam ||

21. Sāham (2) nuna ito gantvā yonim laddhāna mānussim |
Vadaññu sīlasampannā kāhāmi kusalam bahum ||

22. Dānena samacariyāya samyamena damena ca |
Ārāmāni ca ropissam dugge saṅkamanāni (3) ca |
Kūpañ (4) ca udapānañ ca vippasannena cetasā ||

23. Cātuddasim pañcadasim yāva pakkhassa aṭṭhamim |
Pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāgatam ||

24. Uposatham upavasissam sadā sīlesu saṁvutā |
Na ca dānena pamajjissam (5) sāmam diṭṭham idam mayā ||

25. Icc evam (6) vippalapantim phandamānam tato tato |
Khipimsu niraye ghore uddhampāda-avamsiran'ti || (7) puna sā (8) P. xxv.

P. xxiv. 26. Aham pure maccharinī ahosim paribhāsikā (9) samaṇabrāhmaṇānam |
Vitathena ca sāmikam vañcayitvā gacchām' aham niraye ghorarūpe'ti ||
Revativimānam dutiyam.

This fragment sketches us a complete picture of the life beyond the tomb. On the one hand, a sinner raised to heaven by the servitors of Yama, the god of death, contemplates the felicity of her virtuous spouse; on the other, she sees the torments she has prepared herself by her sins. Terrified, she implores a single favour, that of rebirth in the world of men; and promises to atone for her former faults, by a series of good actions. She promises to be moral and humble, and, besides, to plant gardens, open out pathways across mountains, dig wells and reservoirs.

They are precisely the same works that Asoka represents as his merits (10). He considers as sacred the same days (11), on which the sinner Revatī promises to observe the rite of the general confession or *uposatha*.

(1.) B. maccharidosako.
(2). S. so hi.
(3). S. duggasaṅkamanáni. P. duggahe saṅkamanáni.
(4). S. papañ. P.
(5). S. pamaddissam.
(6). S. ime'va.
(7). S. uddhapádam. P. uddhampádam.
(8). Idam samgitikáravacanam. (9). S. paribbásiká.
(10). Inscription of Girnar, tablet II.
(11). Inscription of Delhi, southern portion, 11 and foll. lines.

Thus Buddhism undoubtedly existed under the sovereignty of *Piyadasi*, and that king could scarcely be any thing but a *Buddhist*.

None of his edicts, however, are contained in the Pāli language. The inscriptions, although similar in their contents, are written in different dialects.

They furnish us with specimens: 1st, of the dialect of *Western India*; 2nd, of that of the *North-east of India* (the inscription of Kapur di Giri); and 3rd, of that of *Eastern India* (the inscription of Orissa); 4th, P. xxvi. with the fact that *the inscriptions on the pillars* are everywhere written in the *same* dialect.

All these dialects are distinct from Pāli especially in phonology. In all four, we observe *the absence of the reduplication of consonants, resulting from the assimilation of letters of different organs.*

P. xxv. I. For example, we read in the *Bhabra* inscriptions; *Sadhamme*, Pāli, *Saddhammo*, the good law; *Sáte*, Pāli, *Sutta*.

II. In the Girnar inscription, we have *pácamtesu* = Pāli, *paccanta*, remote; etc.

Almost in each line we meet analogous examples.

III. In the short inscription of Bhabra, we observe the following differences from Páli:—this inscription is addressed to the Saṅgha of Magadha, and, as *Páli is particularly designated* under the name of *the Magadha language*, these differences from them are so much the more curious—

(1) the letter *l* replacing the letter *r*; e. g, *lájá*, Pāli *rájá*, Sanskrit *rájan*, a king; *áliya*, Pāli *ariya*, Sanskrit *árya*, respectable;

(2) the dropping of *y* in the words *ávatake* (from *yávat*), *e* (Sanskrit *yaḥ*, Pāli *yo*);

(3) in the *morphology*, a remarkable thing, the *nominative* of stems in *a*, of the *masculine* gender, has *e* for its termination.

IV. The dialect, which comes nearer to the last, is *that of Dhauli* and *the inscriptions on the pillars*. *Lassen* compares it to the *mágadhí* of the Indian grammarians (1), and, in fact, they have many points common: e. g. (1) the *nominative singular* in *e*, and *l* for *r*, The termination of the

(1). Loc. cit. II. 222.

nominative singular is maintained *even in compound words* : e. g. (Dh. vii) *bháve-sudhi,* purity of nature ;

(2) *a* becomes *e,* in the *dative singular* ; e. g. *hitasukháye, etáye, athāys, dákhináye*, etc ;

(3) the *locative singular* of the *same* stems assumes the suffix *si* for *smim*, in the declension of *pronouns*, by the dropping of *m* ; e. g. *dhammasi, silasi, athasi* (on the Bhabra inscription we also find, *budhasi, dhammasi, samghasi*) ;

(4) the dropping of *y* is equally observed there ; e. g. *ádise* (Sanskrit, *yádriç*); *e* (S. *yaḥ*) ; *áva* (S. *yávat*); *asa* (S. *yasya*); *am* (S. *yam*).

(5) In this dialect the dental nasal *n* corresponds to the palatal *ñ* of Pāli, e. g. *ane* (*P. añña*, S. *anye*) ; *annáni* (P. *aññáni*, S. *anyáni*); P. xxvii *pamnaḍasam* (P. *pañcadasam*);

(6) *l*, as in the Bhabra dialect, becomes *r* ;

(7) *h*, replaces the aspirates ; e. g. *nigoháni* (P. *niggodha*) ; *hútapuluve* (P. *bhútapubba*);

(8) the soft consonants also replace the hard, e. g. *dhammalibi* (P. *dhammalipi*).

V. The *Western* dialects are distinguished from the *Eastern*, by a more archaic phonology ; thus, (1) in the inscription of Kapur di Giri, we again find the three sibilants ç, *sh*, *s* : *priyadaçisa, vashaçatáni, priyasa ;*

(2) the *r* is often maintained, e. g. *savatra, mitrena, mitrasa, çramaṇam* ;

(3). the sibilants stand even before the dentals, e. g. *násti, dham-*
P. xxvi. *mánusasti* (*Girnar.* viii.) ;

(4) in some cases, we observe the mutation of a *sonant* to a *surd ;*
e. g. *paricajipta* (*Girnar. x. tyaj and tvá*). (1)

From the particulars that we have cited, it clearly follows, that *Pali is distinguished from all the dialects of the inscriptions. It comes nearer to the Eastern dialects, although it often presents a degree of development more ancient than the primitive Aryan tongue, and this analogy is very deserving of remark, for, it is necessary to observe a new indication of the place where we should seek the cradle of Páli.*

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(1). *Ibid.* 489. ex. 1.

The word *páli* signifies "text." It is written *páḷi* or *páḷi*, and is *probably* derived from the root *paṭh* to read. Pāli further bears the names, (i) Māgadhā, (ii) language of Magadha, i. e. either of the Magadha country or of the singers (māgadha, singer), and (iii) *Jinavacana*, the language of the conqueror or Buddha. In short, this language is opposed to the vulgar idiom: yam lokiyā "*párijátan'ti*" vadanti, tam Māgadha-bhāsāya "*paricchattakan*' ti" vuccati (1). "What in the vulgar idiom is named *párijáta* (just so in Sanskrit), the *Erythrina indica*, assumes in Māgadhī (i. e. in Pali) the name *páricchattaka*."

Thus, Pali is not the popular language. It is the language of the texts, the language of Buddha himself, and, as this language is again called Mágadhí, P. xxviii. *it will follow, in the first place, that Buddha spoke Mágadhí, in the second, that Páli and the Mágadhí dialect ought to be one and the same language.*

But, we have seen, (i) that Pāli is distinct from the dialect of the Eastern inscriptions, and even from that of the Bhābra inscription, addressed directly to the monks of Magadha; (ii) that it is also distinct from the dialect of *the inscriptions on the pillars* and that of Dhauli, dialects chiefly scattered over the East of India. It is therefore doubtful, whether Pāli may have been the language of Buddha, who, we know, was not a native of Magadha, and did not exclusively labour there. It is true, (i) that his first appearances are strictly connected with Magadha, (ii) that Buddhism at P. xxvii. first wholly flourished there, (iii) that it is thence that it was propagated on all sides, and (iv) that it is there that king Asoka reigned; but, on the other hand, we know that the teaching remained a long while oral, and was transmitted orally to divers countries, not in any one dialect, but in several simultaneously.

"The word of Buddha," says the canon itself (2), "is to be comprehended by each in his own dialect." Indeed, we have specimens of the more ancient Buddhist writings in different dialects. Here are some examples of them in verse.

Godhajátakam, iv. 4, 3, in the *Mahávastu*, page 110-112.

Sanskrit. 2. (*a*). Name namantasya bhaje bhajantam |
(*b*). kṛityānukāryasya kareyam artham || (3).
(*c*). Asambhajantam na ca sambhajeya |
(*d*). Nānarthakāmasya kareya artham ||

(1). *Vimanavatthu-aṭṭha kathá*, iii. 10. 1. (*Ms.* of the *India Office Library*).
(2) *Prátimoksha*. p. xlii. (3). The *Ms.* reads *kritánukáriyasya*.

Páli. (*a*). Name namantassa bhaje bhajantam l
(*b*). Kiccānukubbassa kareyya kiccam ||
(*c*). Nānatthakāmassa kareyya attham l
(*d*). Asambhajantam na sambhajeyya ||

(2). "(a) Salute him who himself salutes; (b) do good to him who himself does good; (c) render not services to him who claims them unlawfully; the Sanskrit transcript *c* = the Pāli *d*; (d) share not with him who himself shares not" (S. *d* = P. *c*). P. xxix

Sanskrit. 3. (*a*). Tyaje tyajantam satatam na gacche l
(*b*). Apetabhāvena na samvaçeya ||
(*c*). Dvijo drumam kshīṇaphalam viditvā l
(*d*). Anyam parīksheya mahām hi loko ||

Páli. (*a*). Caje cajantam vanatham na kayirā l
(*b*). Apetacittena na sambhajeyya ||
(*c*). Dijo dumam khīṇaphalan'ti ñatvā l
(*d*). Aññam samekkheyya mahā hi loko ||

P. xxviii. (3). "(a) Forsake him who forsakes, league not thyself with him, (Sanskrit, go not continually to find him); (b) do not associate thyself with a fool; (c) even a bird, when it perceives that a tree is without fruit, (d) seeks another, for the world is wide."

Mahávastu, page 352, Dhammapadam, p. 19. (t. 2).

S. (*a*) Shasram api vācānām
(*b*) Anarthapadasamhitānām l
(*c*) Ekā arthavati çreyā,
(*d*) Yam çrutvā upaçāmyati ||

P. (100) (*a*) Sahassam api ce vācā
(*b*) Anatthapadasamhita l
(*c*) Ekam atthapadam seyyo,
(*d*) Yam sutvā upasammati ||

(100) (*c*) A single word containing sense is better (*a*) than a thousand words (*b*) devoid of sense, (*d*) for, on hearing it, thou shalt be tranquilised.

S. (*a*) Sahasram api gāthānām
(*b*) Anarthapadasamhitānām l
(*c*) Ekā arthavatí (1) çreyā,
(*d*) Yám çrutvá upaçāmyati ||

P. (101) (*a*) Sahassam api ce gāthā
(*b*) Anatthapadasamhita l
(*c*) Ekam gāthāpadam seyyo,
(*d*) Yam sutvá upasammati ||

(101) (*c*) A single verse containing sense is better (*a*) than a thousand verses (*b*) devoid of sense, (*d*) for, on listening to it, thou shalt be tranquilised.

(1). *Ms.* ekârthavatí.

S. (*a*) Yo ca varshaçatam jîve
(*b*) Agniparicaram (1) caret l
(*c*) Pâtrâhâro channâvasî
(*d*) Karoti (2) vividham tapam ||
(*e*) Yo caikam bhâvitâtmânam
(*f*) Muhurtam api pûjayet l
(*g*) Sâ eva pûjanâ (3) çreyâ,
(*h*) Na ca varshaçatam hutam ||

P. (107) (*a*) Yo ca vassasatam jantum
(*b*) Aggim paricare vane l
(*c*) Ekañ ca bhâvitattânam
(*d*) Muhuttam api pûjaye l
(*e*) Sâ eva pûjanâ seyyo,
(*f*) Yañ ce vassasatam hutam ||

P. xxx.

P. xxxix. "(*a*) *If one compares* him who lives a hundred years (*b*) and attends to the fire." (*Pâli*, "in the forest"), (in *Sanskrit*, simply, "who eats in a wooden bowl, and, living beneath a roof, practices austerities of various kinds), (*c*) and him, who, to a sage (*d*) renders homage even a single moment, (*e*) that homage is preferable (*f*) to the offering of sacrifice for a hundred years."

S. (*a*) Yat kiñcit tesham 'va hutam ca loke
(*b*) Sarvam jayati puñyaprekshî l
(*c*) Sarvam 'pi tam (4) na caturbhâgam eti
(*d*) Abhivâdanam ujjugatesu çreyam ||

P. (108) (*a*) Yam kiñci yiṭṭham va hutam va loke
(*b*) Samvaccharam yajetha puññapekkho l
(*c*) Subbam 'pi tam na catubhâgam eti
(*d*) Abhivâdanâ ujjugatesu seyyo ||

(In Sanskrit : All whatever is brought on this earth in sacrifice, is excelled by him who possesses the true faith). (*a*) Whatever the sacrifice, whatever the offering, (*b*) that he who possesses the true faith would bring for a whole year, (*c*) all that is not worth even the fourth (*d*) of the homage towards him who is in the right path.

S. (*a*) Yo ca varshaçatam jîve
(*b*) Duhçîlo asamâhitaḥ l
(*c*) Ekâham jîvitam çreyam
(*d*) Çîlavantasya dhyâyato || (5)

P. (110 (*a*) Yo ca vassasatam jîve
(*b*) Dussîlo asamâhito l
(*c*) Ekâham jîvitam seyyo,
(*d*) Sîlavantassa jhâyino ||

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(1). *Ms.* agnim paricaram.
(2). *Ms.* karonti.
(3). *Ms.* so eka pûjaná çreyo.
(4). *Ms.* sarve ci.
(5). *Ms.* yá yato.

"(c) Better is a single day (d) of the man who is moral P. xxxi
and meditates, (a) than a hundred years that a man shall live (b) in immorality and without devoting himself to meditation."

S. (a) Yo ca varshaçatam jīve
(b) Kuçído hīnavīryavān |
(c) Ekāham jīvitam çreyam
(d) Víryam ārambhato dṛiḍham

P. (112) (a) Yo ca vassasatam jīve
(b) Kusīto hīnavīriyo |
(c) Ekāham jīvitam seyyo,
(d) Vīriyam ārabhato daḷham ‖

P. xxx. "(c) Better is a single day of the life (d) of the energetic man, (a) than a hundred years that a man shall live (b) in idleness and effeminacy."

S. (a) Yo ca varshaçatam jīve
(b) Apaçyam dharmam uttamam |
(c) Ekāham jīvitam çreyam,
(d) Paçyato dharmam uttamam ‖

P. (115) (a) Yo ca vassasatam jīve
(b) Apassam dhammam uttamam |
(c) Ekāham jīvitam seyyo,
(d) Passato dhammam uttamam ‖

"(c) Better is a single day of the life (d) of him who hath contemplated the sublime law, (a) than a hundred years that a man shall live (b) without contemplating the sublime law."

S. (a) Yo ca varshaçatam jīve
(b) Apaçyam udayavyayam |
(c) Ekāham jīvitam çreyam,
(d) Paçyato udayavyayam ‖

P. (113) (a) Yo ca vassasatam jīve
(b) Apassam udayavyayam |
(c) Ekāham jīvitam seyyo,
(d) Pasato udayavyayam ‖

"(c) Better is a single day of the life (d) of him who has comprehended the beginning and the end, (a) than a hundred years that a man shall live (b) without comprehending the beginning and the end."

S. (a) Yo ca varshaçatam jīve
(b) Apaçyam amṛitam padam |
(c) Ekāham jīvitam çreyam,
(d) Paçyato amṛitam padam ‖

P. (114) (a) Yo ca vassasatam jīve
(b) Apassam amatam padam |
(c) Ekāham jīvitam seyyo,
(d) Passato amatam padam ‖

"(c) Better is a single day of the life (d) of him who has comprehended immortality, (a) than a hundred years that a man shall live P. xxxii.
(b) without comprehending immortality."

Mahávastu and *Mahávagga.*

M : vastu. (*a*) Yadā ime prādurbhavanti dharmā
(*b*) Átāpino dhyāyato brāhmaṇasya ।
(*c*) Áthasya kāṇkshá vyapanenti sarvā
(*d*) Yadā prajānātī sahetudharma*m* ॥

M : vagga. (*a*) Yadá ha ve pātubhavanti dhammā
(*b*) Átāpino jháyato brāhmaṇassa ।
(*c*) Ath'assa kaṅkhá vapayanti sabbā
(*d*) Yato pajānāti sahetudhammam ॥

"(*a*) When the laws appear clear (*b*) to the brahman who practises asceticism and meditates, (*c*) all his passions disappear, (*d*) for, he has acquired the knowledge of the law and its principles."

P. xxxi. *M : vastu.* (*a*) Yadá ime pradurbhavanti dharmā
(*b*) Átāpino dhyāyato brāhmaṇasya ।
(*c*) Athāsya kāṅkshá vyapanenti sarvā
(*d*) Yadā (1) kshaya*m* pratyayānam (2) avaiti ॥

M : vagga. (*a*) Yadā ha ve pātubhavanti dhammā
(*b*) Átāpino jhāyato brāhmaṇassa ।
(*c*) Ath' assa kaṅkhá vapayanti sabbā
(*d*) Yato khaya*m* paccayāna*m* avedi ॥

"(*a*) When the laws appear clear (*b*) to the brahman who practises asceticism and meditates, (*c*) all his passions disappear, (*d*) for, he has acquired the knowledge of the annihilation of causes."

M : vastu. (*a*) Yadā ime prādurbhavanti dharmā
(*b*) Átāpino dhyāyato brāhmaṇasya ।
(*c*) Vidharshitá tishṭhati mārasainyā
(*d*) Sūryenaiva obhāsitá antaríksha*m* ॥ (3)

M : vagga. (*a*) Yadā ha ve pātubhavanti dhammā
(*b*) Átāpino jhāyato brāhmaṇassa ।
(*c*) Vidhupaya*m* titṭhati mārasena*m*
(*d*) Sūriyo 'va obhasaya*m* antalikkha*m* ॥

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(1). This word is wanting in the *Ms.*
(2). I thus correct the reading *pratyána*
(3). The Páli *Ms.* of *Paris only* reads : obhásitam. antaríksha*m*, it may be obhásitam antariksha*m*.

"(*a*) When the laws appear clear, (*b*) to the brahman who practices asceticism and medidates, (*c*) he remains conqueror of Mara's army (*d*) as the sun that illumines the sky."

M: vastu. (*a*) Yo brāhmaṇo vāhitapāpadharmo P. xxxiii.
(*b*) Nihuhūko nishkashāyo yadātmā ।
(*c*) Kshīṇāçravo antimadehadhārī
(*d*) Dharmeṇa so brāhmaṇo brahmavādam vadeya ॥

M: vagga. (*a*) Yo brāhmaṇo bāhitapāpadhammo
(*b*) Nihuhuṅko nikkasāvo yatatto ।
(*c*) Vedantagū vusitabrahmacariyo
(*d*) Dhammena so brāhmaṇo brahmavādam vadeyya ।
(*e*) Yass' ussado n'atthi kuhiñci loke ॥

"(*a*) The one who annihilates the sins in himself, (*b*) who is not proud, who is passionless, whose spirit is humble (in Sanskrit, whose spirit is passionless), (*c*) who has comprehended the Vedas and is chaste, (*e*) for P. xxxii. whom no joy exists in the world, (*d*) that one is lawfully called a brahman."

M: vastu. (*a*) Pūrvavase nivāsena
(*b*) Pratyutpanne hitena vā ।
(*c*) Evam samjāyate premnam
(*d*) Utpalam vá yathodake ॥

M: vagga. (*a*) Pubbe 'va sannivāsena
(*b*) Paccuppannahitenavā ।
(*c*) Evam tam jáyate pemam
(*d*) Uppalam 'va yathodake ॥ (1)

"(*a*) By sojourn in the first existence (*b*) or good conduct in the present life, (*c*) love is born (*d*) as the lotus in the water."

The first investigators of Buddhism already knew that the sacred books of the Buddhists existed in many languages, and *Burnouf* has consecrated the last pages of his commentary on the "*Lotus of the Good Law*" to the examination of some passages of the Buddhist canon, preserved in different languages.

Before him, *Hodgson* (2) to whom we are indebted for the discovery of the *Nepalese* originals of Buddhist writings, had expressed his

(1). *Mahávastu* and *Ját.* ii. 9, 7.
(2). *Journ.* of the *As. Soc.* of *Bengal* Vol. vi. pp. 682 et seqq.

opinion on this point. Here we recapitulate what his views are upon the diversity of the compilations.

It is necessary to distinguish the propaganda and the extension of the religion from the elaboration of the speculative principles whence the religious system has entirely sprung. In the first case the majority is addressed; in the second, on the contrary, the minority. This is why the P. xxxiv. Buddhists, as practical reformers, addressed themselves to the people and made use of a popular idiom for the propaganda.

The dogmatic philosophers, however, who laid down the bases of the popular faith, expressed, defended, and systematised them in Sanskrit. *Hodgson* points out (1), that Sanskrit was indispensable to them for the defence of their philosophic principles. The Buddhists, in his opinion, were generally scholars, and had to deal with scholars in their discussions. P. xxxiii. Consequently, the Buddhists, so far as they were philosophers, exclusively appropriated Sanskrit (2). But, by their side, they had a practical system of religion, which diffused itself through the medium of the popular idiom.

We ought, therefore, according to him, to consider the Pali compilation as a secondary source, since the *Prajñápáramitá*, a fundamental treatise on Buddhistical philosophy, has not been found in Pāli. (3)

Relatively to the question that engages us, all authors who have followed *Hodgson*, have almost substantially maintained the same opinion. Thus *Lassen* (4) estimating the list of the different languages in the several kinds of writings preserved through *Tibetan* sources (5), makes the observation, that here is discovered the marked influence of this systematisation of the grammarians, which, in the dramas, has caused to be assigned to each character, a dialect suitable to his condition.

This fact makes him think, that, probably from the beginning, the sacred writings of the Buddhists were comprised in many languages. He believes, that Buddha made use of different dialects for preaching ; the Sanskrit, when he spoke to the brahmans ; the common idiom, when he

(1). *Journ* of the *As. Soc, of Bengal Vol.* vi. p. 683.

(2). "The philosophic founders of Buddhism used Sanskrit, and Sanskrit only to expound, defend, and record the speculative principles of their system."

(3). *Ibid.* p. 684.

(4). *Loc.* cit. ii. p. 491.

(5). *Journ* of the *As. Soc.* of *Bengal*, Vol. vi. p. 688, communication of *Ksoma de Körös.*

addressed the people ; that for the narratives of his life, and for his discourses, there were also two redactions, the Sanskrit compilation and the popular one. These two redactions would have already existed from the P, xxxv. time of the first council ; a fact that would explain how popular forms crept into the Sanskrit redaction (1), but, into the sūtras (P. suttas), which are known not to have been published till later, popular forms were introduced, because, they were written in a country in which Sanskrit was badly known, that is to say, in *Cashmir*. (2)

P. xxxiv. (3). *Burnouf*, also admitting two redactions, viz : the Sanskrit and the Pāli ; says, that one of them was designed for the people, the other for the brahmans ; but, in what relates to the Pāli redaction, he discovers it has undergone the influence of grammar more recently (4).

D'Alwis (5) considers the Pāli redaction as orthodox. The Nepalese compositions have, according to him, been the work of heresies, regarding which the chronicles of Ceylon, and, in particular, the *Dipavamso* speak.

Childers (6) regards them equally as later versions of Pāli.

All these authors have noticed only two redactions, the Sanskrit and the Pāli. Yet it is notorious that there was a much greater number of Buddhistic canons, and that they were not only written in Sanskrit and Pāli, but also in other dialects (7).

The recognised literary monuments of Pāli all belong to an epoch subsequent to the creation of Buddhism, and are of two kinds : (*a*) the *canonical* scriptures (we here naturally speak of the compilation and not of its contents, which, e.g. in the *játakas*, can show a high antiquity) i. e. the Three Piṭakas or the Three Baskets, divided into *Sútras* (P. *suttas*) or Discourses, *Vinaya* (P. *vinaya*) or Buddhistic Discipline, and *Abhidharma* (P. *abhidhamma*) or Buddhist Philosophy ; (*b*) the *non-canonical* writings : religious works, chronicles, grammars, metrics, dictionaries, treatises on P. xxxvi medicine, etc.

(1). *Lassen. loc. cit* ii. 493.
(2). *Ibid.* p. 492.
(3). *Lotus de la bonne loi*, p. 862.
(4). The culture of Páli in Ceylon has introduced into it a fictitious regularity.
(5). Introduction to Kaccáyana's Grammar p. 69.
(6). Childers. *Notes on Dhammapada*, in the *Journal* of the *Royal As. Soc.* for May 1871, p. 9.
(7). Wassilief, Buddhism, I. 267.

The writings of the first kind are, moreover, more ancient than all specimens known to this day of those of the second kind.

Thus then Pāli appears to us at the same time as Buddhism. The first written monument in this language is Buddhistical.

The Buddhists regarded the three Piṭakas as the language of their master, and respecting its history, they have preserved to us, canons of short, but valuable teachings.

P. xxxv. The better to estimate their respective values, it is needful to examine the elements that made up the religious community (*Saṅgha*) — the guardian of the law, in an eminent degree.

The canon itself, notably the division of disciplinary regulations (*vinaya*), furnishes some indications about the organisation of the primitive community. These data are chiefly collected in the chapter of the *Vinaya* which treats of the rite of "*consecration*" (*Mahávagga:* mahākhandhako paṭhamo) (1). Here we find a long list of persons whom it is absolutely necessary to exclude from admission into the religious community or whom it is permitted to admit only under fixed conditions.

The rules, respecting persons eligible or otherwise for admission among the monks, have evidently not been framed altogether, but were developed and collected gradually. The mere mention of certain individuals is a sufficient proof that the fact of their admission into the community preceded the rule, and that the rule was not laid down preventively, but developed under the influence of determined circumstances.

Here are the regulations which relate to admission into the religious community.

1st. Persons guilty of some grave crime, e.g, parricide, etc ; 2nd persons afflicted with some infirmity were rejected.

Excluding these two classes, 1st the *tírthikas*, i. e. those who P. belonged to a *non-buddhistic* sect, were admissible, provided they submitted to a preparation of four months.

"Whoever, O brethern! after having formerly been a heretic (tīrthika) desires to be consecrated in this law (the Buddhistic) he is to have four months for his preparation."

(1). Our citations refer to the *Ms.* of the *National Library* at *Paris*, *Grimblot's* collections, No. 6.

Yo so bhikkhave aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam upasampadam tassa cattāro māse parivāso dātabbo.

2nd. (*a*) The priests of *Agni*, *Aggikás*, (*b*) the *Jáṭiláś* were admitted *without* this condition, because they do not deny rites and good works.

P. XXXVI. Ye te bhikkhave aggikā jāṭilakā te āgatā upasampādetabbā. Na tesam parivāso dātabbo. Tam kissa hetu, kammavādino ete bhikkhave kiriyāvādino.

Commentary. Aggikā 'ti, aggiparicaraṇakā ; jāṭilakā, 'ti, tāpasā ete bhikkhave kiriyāvādino'ti, ete kiriyam na paṭibāhanti, atthi kammam, atthi kammavipāko 'ti, evam diṭṭhākā.

"O brethren ! if the attendante of the god *Aggi*, or the *Jáṭilakás* present themselves, they ought to be consecrated without a delay being imposed on them for their preparation. Why? Because, O brethren ! their doctrine recognises deeds (and their consequences) and rites."

The commentator interpreting this passage, says : "The Aggikās are attendants of the god Aggi, the Jāṭilakās are ascetics," and further, "they do not deny rites, and are convinced that there are deeds and their consequences."

(*c*). All those who belong to the race of the Sākyas, because they cannot defame the law of their parent :

Sa ce bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo.

Commentary. Te hi titthāyatāne pabbajitā 'pi sāsanassa avaṇṇakāmā, na honti amhákam ñātisetṭhassa sāsanan'ti vaṇṇavādino 'va honti.

"O brethren ! if any one of the race of the Sākyas, after, at first, having been a heretic, presents himself, he ought to be consecrated on his arrival and a delay should not be imposed on him for his preparation."

The commentator thus interprets this passage :

"Although these (Sākyas) have been consecrated in a temple of *Tírthikas*, they will not set themselves to defame the law, but will sound its praise by saying 'It is the teaching of our better parent.'" P. XXXVII

3rd. They could not consecrate the king's attendants nor those who received the treatment of servants :

Na bhikkhave rājabhato pabbājetabbo :

"O brethren ! do not consecrate the king's servants."—We here speak of a case in which the attendant has not received the royal order to become a monk.

They could not consecrate a brigand who exercised his calling overtly :

Na bhikkhave dhajabaddho coro pabbājetabbo :.

"O brethren ! it is unseemly to consecrate a brigand with a banner."

The commentator thus interprets these words :

P. XXXVII. Dhajam bandhitvā vicaratīti dhajabaddho mūladevādayo viya loke pākato 'ti vuttam hoti . . . . . yo pana rājaputto rajjam panetanto gāmaghātādīni karotīti, so pabbājetabbo rājāno hi tasmim pabbājite tussanti, sa ce pana na tussanti na pabbājetabbo. Pubbe mahājane pākato coro, pacchā corakammam pahāya, pañcasīlāni samādiyati, sa ce manussā evam jānanti, pabbājetabbo.

"He is called a brigand with a banner who marches about with his standard hoisted, since he is also known in the world, as, for instance, is the lawful king" . . . . . "But, if some king's son, founding a kingdom, destroys villages and commits similar acts, it is befitting to consecrate him, for kings will be satisfied with him ; if, however, kings are dissatisfied with him, it will be unseemly to consecrate him. If a brigand known as such among the people, in course of time ceases his brigandage and to the knowledge of every one embraces the five precepts, it is proper to consecrate him."

They could not consecrate a slave :

Na bhikkhave dāso pabbājetabbo :

"O brethren ! it is not right to consecrate a slave."

This rule however admitted of numerous exceptions. They considered prisoners of war (*karamarānītā*), as slaves, and, could, in certain cases, consecrate them.

"If a slave, a prisoner of war, is brought by any one and lives with him, whether in prison or guarded by the inhabitants, it is improper to consecrate him ; but, if he escape, he might be consecrated in the place

whereat he shall arrive; or if the king is pleased to say "enlarge the captives" . . . . they may be consecrated when set at liberty.

(Commentary: "Evamrūpo karamarāníto dāso yehi ānīto tesam P. xxxix santike vā vasanto vā bandhanāgāre baddho vā purisehi rakkhiyamāno vā na pabbājetabbo; rañña, tuṭṭhena karamarānītake muñcatha'ti, vatvā . . . . bandhanamokkhe kate, pabbājetabbo . . . .)

"If the king have children by a female slave, like the sons of a minister, they cannot be consecrated."

Rañño vaṇṇadāsīnam puttā honti, amaccaputtasadisā te 'pi na pabbājetabbā.

"If any poor people whatever, giving out "we are living at the expense of the community," shall present themselves and become servants of a monastery, they can be consecrated."

Te duggatamanussā saṅgham nissāya jívissāmā'ti, vihāre kappiyakārakā honti, ete pabbājetum vaṭṭati.

He who was born of a slave mother and a free father could not be consecrated.

P. xxxviii. Yassa mātāpitaro dāsā mātā eva dāsī pitā adāso, tam pabbājetum na vaṭṭati.

If a slave had no master, he was considered enfranchised and could be consecrated. If it happened that a slave had been consecrated without being known and that it afterwards became known, it was necessary to enfranchise him.

Nissāmikadāso hoti, so bhuñjisso'va kato pabbājetabbo, ajānanto pabbājetvā, upasampādetvā vā pacchājānāti, bhuñjissam kātum eva vaṭṭati.

It is therefore quite evident that the primitive religious community was of a very mixed description, A slave, a heretic, a brahman, a priest of Agni, a captive, etc, could become monks. All these persons could express themselves in different languages, and, in fact, we find in the *Vinaya* the following direction: after the ceremony of admission, the ten Buddhist commandments are to be explained to the new convert, if he did not understand them in the language of the sacred writings; it was permitted to explain them to him, and comment on them in any other dialect that was intelligible to him (1).

(1). See Prátimoksha p. xliv.

And we can positively affirm, that this instance of the ignorance of the language of the sacred writings used to present itself frequently. The difference of languages is clearly indicated in the earliest periods of Buddhism.

During the interval that elapsed between the first and second councils, or between the first and third, according to the information fur- P. xl. nished by those among the Buddhists who did not know king *Kálásoka* and were not aware of the council that was held during his reign, in the second and third centuries after Buddha's death, several sects were formed among the Buddhists.

The master had himself predicted the advent of these mutilators of his doctrine: (*çásanadushakáḥ*); he said:

"In the third century after my *nibbán*, such people will be respected."

Karaṇḍavyúha, page 81. Bhagavān āha: tṛitīye varshaçate gate, mama parinirvṛitasya tathāgatasya idṛiçā dakshiṇīyā bhavishyanti.

These sects differed about the interpretation of one of the epithets, *arhat*, saint-perhaps too, the primitive name of the Master. They tolerated corruptions of the original character of the disciplinary institutions. They taught many things by communicating from pseudo-commentaries expressions of that oral literature which was preserved in the religious communities and which was only written at a latter period. These pseudo-commentaries were naturally attributable, partly, to the fact that the monks spoke different dialects.

P. xxxix. It is said in the *Táranátha* (1) those who transmitted the *sútras* (P. *suttas*), in the dialects of different countries, modified to some extent, the arrangement and connection of the expressions embodied in them, whence there resulted certain differences in the long and short vowels, which might have the effect of altering the meaning.

For persons who did not completely understand any other language except their own vernacular, it was a very easy matter to confound one letter with another, and, in consequence of such a substitution, to teach things which did not proceed directly from the original text of the canon.

(1). Page 42; Cf. *Dípavaṁso*, in D'Alwis Páli Grammar p. 63, and Prátimoksha, p. XLII.

Thus we know there was a sect called *Uttarápadhaka* which upheld that the first degree of sanctity was attainable from one's birth. As to believing the commentator of the work in which this point was taught, that would depend on this, whether in the phrase *upahacca parinibbáyi*, "he reached repose after having completed (his terrestrial life)" there P. xli. should be substituted for the word "*upahacca*," having terminated, (har + suffix tya), the word "*upapajja*" (pad + suffix ya), being manifested.

Yesam vā upahacca parinibbāyīti padam parivattetvā upapajja parinibbāyīti ca pariyāpunantānam saha uppattiyā arahā hotīti laddhi seyyathāpi etarahi uttarāpadhakānam (1).

Two other sects, the *Pubbaseliyá* and *Sammítiyá* admitted, that there existed an intermediate state, i. e., one in which a being, who is endowed neither with divine sight nor supernatural faculties, has yet the power of attaining it during seven days and the moment most favourable is (at conception) from the (carnal) union between his father and mother. And this opinion arises from the fact, that certain words were misunderstood in the phrase;—antarāparinibbāyīti, "Meanwhile he reached repose";—the sense of a noun was given to an adverb:

Antarāparinibbāyīti, suttapadam ayoniso gahetvā antarābhavo náma atthi, yattha paṭṭho dibbacakkhuko viya, adibbacakkhuko iddhimā viya, aniddhimā mātāpitusamāgamañ ca (*Ms.* reads tāpīti) eva utusamayañ
P. xl. ca olokayamāno sattāham vā atirekasattāham vā tiṭṭhatíti laddhi seyyathāpi pubbaseliyānañ c'eva sammītiyānañ ca.

In the appellations of different schools the names of localities are discovered, for example:

(1). *Vajjiputtá*, the sons of the country of *Vajji* (*S.* vṛiji; vatsa, in Pāli *vaccha*; it is therefore doubtful whether this name is identical with the Sanskrit *Vatsíputra*).

(2). *Cetiyá*—the locality bears the same name;

(3). *Aparaseliyá* (S. Aparaçaila).

(4). *Pubbaseliyá*;—the two last probably drew their appelations from the mountains near which the communities lived;

(5). *Shaṇṇagarikā*, sect of six towns;

(1). *Kathávathu* (Ms. of the *National Library of Paris*, page *nl*, on the back). In the *Mahávyutpatti*, on p. 49, on the back, we find mentioned, among the different lists of monks, the *Upapadyaparinirváyi*.

(6). Four sects bore the name of *Andhaká*, taken from the name of the country called *Andhra* : they were the *Pubbaseliyá, Aparaseliyá Rájagiriyá*, and *Siddhatthiká ;*

Andhakā náma Pubbaseliyá, Aparaseliyá, Rājagiriyā, Siddhatthikā 'ti ime pacchā-uppannanikāyā *Kathávatthuppakaraṇa-aṭṭhakatha.— ;*

(7). The school of *Lokottaravádin* is called *Madhyadeçika*, in the *Mahávastu*, at the beginning ; P. xlii.

(8). The name of the school *Uttarapadhaká* is probably, connected with the word *uttarápatha*, 'northern route,' 'northern country.'

The communities in spreading themselves over the whole of the peninsula, carried with them an oral literature. Thus, in the *Prajñápáramitá* (page 120, *Ms.* of the British Museum, Oriental section 87) it is said, that, at the death of the Master, the *sûtras* (suttas) containing the explanation of the *páramita*, will, at first, be spread over the Deccan, whence they will pass into Eastern India, and thence to the north :

Ime khalu punaḥ Çāriputra shaṭpāramitāpratisa*m*yuktāḥ sūtrāntās tathāgatasyātyayena dakshiṇāpathe pracarishyanti dakshiṇāpathāt punar eva vartanyā*m* pracarishyanti. Vartanyāḥ punar uttarāpathe pracarishyanti.

In transporting themselves from country to country, the monks were naturally forced to adopt the language of the country in which they preached, and, as the entire literature remained a long while oral and was preserved only in the memory, translation could not present difficulties.

This is the point of departure of the various canons (1) to which a legend of the Pāli Vinaya before alluded (2). It relates of Buddha, that it was proposed to him to translate his sermons into the language of the *Vedas*, because his hearers from different countries mutilated his language ; but he rejected the proposal and declared ; that the word of Buddha should be comprehended by each in his own dialect,' (see p. xxv). P. xli.

It is difficult not to conclude from all this, that, primitively, there was but a single canon and only two redactions, the one Sanskrit and the other in the popular idiom, but, that the primitive literature was written differently according to the language of each country ; and it is this that

(1). Wassilief ; *Buddhism*, i. p. 267.
(2). Prátimoksha, p. xlii, n-91.

explains the resemblance which certain passages of some canons exhibit by the side of the general want of conformity to the division and title of the parts. P. xliii

Probably the Pāli *Tripiṭaka* (P, *Tipiṭaka*) is to be considered as one of the local canons. The language of this canon thus bears, as has been seen above, the name of *Mágadhí*.

Does this term proceed from the word that signifies singer or from the name of the country?

This is a question that is easy to decide.

As the first Buddhist monks may have had the custom of singing the "word of Buddha,"—this is what the terms *gáthá, geyá*, applied to a certain kind of Buddhist works bear witness to—it is likewise remarked in the *Prátimoksha* (P. *Páiimokkha*) (1) that they abused this custom. It is not every kind of singing that is permitted to be employed for the *Vinaya-piṭaka*. But, notwithstanding what has been said above, the following facts will appear to us much more decisive for the explanation of the term in question.

The beginnings of Buddhism are connected with Magadha. According to tradition, it is there that Sākyamuni taught. It is thence that the first preachers set out, thence that the sacred writings were transported to Ceylon. Subsequently, it is again in Magadha, that *Buddhaghosa*, the most important commentator of the Pali canon was born.

There is no reason to doubt, that they may have written in Pāli in India itself. There is therefore no authority to reject absolutely the tradition which attributes to Pāli the name of the language of Magadha. But Pāli, as we have seen, is distinct from the dialect of the *Bhabra* inscription and doubtless also from that of Magadha; it differs too from the *Mágadhí* of the *dramas* and from that of the *Jainas*. The two last circumstances are explained by another appellation given to Pāli by the Buddhists. They say that Pāli is "the language of Buddha and not a secular language." The origin of this designation is distinctly allied to the destinies of the local dialect of Magadha in the bosom of the Saṅgha or monkish community.

It is from these conditions, in which Pāli was developed in the midst of the Saṅgha, that this fact is understood, viz., that Pāli grammar

(1). P. XLIV, n-96.

presents, forms more ancient than those of the dialect of the Eastern inscriptions, the dialect which comes nearest to Pāli, and that the differences which distinguish it from the dialects of Magadha are at the same time explicable.

In course of time, while the doctrine was developing, an oral literature sprung up among the Buddhists; but they were unwilling to distinguish the new from the ancient and designated both by the term, "word of Buddha." Yet, that the truth might not be easily discovered, that the new might seem old, it was altogether necessary, that, externally, the one should not differ from the other in anything; and the primitive oral literature, most certainly, exercised an influence upon latter works.

Many circumstances favoured this influence. The monkish community was not composed exclusively of matured men. Novices were also admitted and could even be consecrated from the age of four years.

"I give permission, O monks!" says Buddha in the *Mahávagga*, "to consecrate a child of four years, if it is in the condition of chasing crows."

Anujānāmi bhikkhave ūṇapañcavassa*m* dāraka*m* kákucchepaka*m* pabbājetun' ti.

New members could be born in the community itself. For this purpose the following legend is related:

"At that time, a certain pregnant woman was consecrated a nun. Her pregnancy did not manifest itself till after her consecration. She set herself athinking, "what shall I do with this child?" The case was submitted to Buddha, and he said, "I give permission, O monks! to rear this infant for this station, until it attains the age of reason," i. e. according to the commentary: "as long as he shall be unable to eat and bathe by himself."

Bhikkhunívibhaṇga: Tena kho pana samayena aññatará itthí sannisinnagabbhā bhikkhunīsu gabbajitā hoti. Tassa pabbajitāya gabbho vuṭṭhāsi. Atha kho tassā bhikkhuniyā etad ahosi kathan nu kho mayā imasmi*m* dārake paṭipajjittabban' ti, Bhagavato etam attham ārocesu*m*: "Anujānāmi bhikkhave posetu*m* yāva so dārako viññutam pāpuṇātīti."

Commentary: Yāva khāditum bhuñjitu*m* nahāyituñ ca attāno dhammatāya sakkotíti attho.

The worship itself also favoured this influence, although it was not very complicated during the first period of the development of Buddhism.

When a new member was consecrated, a confession generally took place after the ceremony, or a prescribed work (the Prātimoksha ; Pāli, Pātimokkha) was read out distinctly.

This recitation was performed regularly, at certain fixed or proximate periods. Other works were also read in a loud voice in the community, and, to read them, they had not those who are called "preachers" *dhármakathikáḥ, dhármaçrávaṇikáḥ.*

It was necessary to recite the law agreeably to all the rules and every error of pronunciation constituted a sin. In order to effectually give a recitation according to all the rules, it was necessary to correct one's pronunciation by studying the written monuments that were then extant.

Under these conditions, in the midst of a community that had, during the course of ages, been isolated up to a certain point—in fact the Prātimoksha (*pácittiyá*, I. 4) teaches us that it was forbidden to expound the law to profane persons—the local dialect of Magadha succeeded in giving birth to a peculiar language of sacred writings, which would be Pāli.

In establishing itself upon the grammatical literature actually known, we may also suppose, that Pāli was submitted at times to grammatical elaboration (what Burnouf has already described) and was subject to the influence of Sanskrit.

To this question we hope to revert elsewhere.

In conclusion, we shall indicate briefly the points which we are bound to clear up in this introduction relatively to Pāli.

1st. The Pāli, like the *Prákrit* dialects, is a form of the Aryan language, closely related to Sanskrit, but not derived from it.

2nd. The Pāli is not a popular local dialect of Magadha, but the language of Buddhistic culture, i. e. a literary language formed in the bosom of the community of Buddhist monks.

The principal source of our sketch of a Pāli Grammar is an indigenous work still unedited and entitled *Rúpasiddhi*, the publication of which we are preparing at this moment. We have further put to advantage all the published texts which have been accessible to us, some manu-

scripts, and the works of Europeans as well as those which treat of special questions of grammar like the complete grammars (Clough, Mason). The Pāli literature already printed is so poor and so well known by specialists, that, to us, it has seemed superfluous to cite the names of the editors of texts that we have consulted.

It remains for us to perform the agreeable duty of testifying our lively gratitude to the Academician M. A. Schiefner who has rendered the greatest services during the printing of this work.

The End of the Introduction.

PĀLI GRAMMAR.

PHONOLOGY.

I. ALPHABET.

1. In writing Pāli, people in Ceylon, Siam, and Burma employ different alphabetical characters to represent its forty-one sounds. The following is a transliteration of the Pāli letters in (1) Roman with corresponding (2) Devanágarí and (3) Burmese characters.

CLASSES.	CONSONANTS.								VOWELS.			Medial forms of vowels.
	ABRUPT.				PROLONGED.							
	Unaspirated.		Aspirated.		Sibilants.		Nasals.	Linguals.				
	Surd.	Sonant.	Surd.	Sonant.	Surd.	Sonant.						
1. Gutturals	k क ဘ	g ग ဂ	kh ख ခ	gh घ ဃ		h ह ဟ	ṅ ङ င		a अ အ	á आ အာ	e ए ေ	ā = ा, ာ
2. Palatals.	c च စ	j ज ဇ	ch छ ဆ	jh झ ဈ		y य ယ	ñ ञ ည		i इ ိ	ī ई ီ		i = ि, ိ ī = ी, ီ
3. Cerebrals.	ṭ ट ဋ	ḍ(ḷ) ड ळ ဍ ဠ	ṭh ठ ဌ	ḍh ढ ဎ			ṇ ण ဏ	r र ရ			o ओ ော	u = ु, ု ū = ू, ူ
4. Dentals...	t त တ	d द ဒ	th थ ထ	dh ध ဓ	s स သ		n न န	l ल လ				e = ॅ, ॆ ေ
5. Labials ...	p प ပ	b ब ဗ	ph फ ဖ	bh भ ဘ		v व ဝ	m म မ		u उ ဥ	ū ऊ ဦ		o = ो, ॅा

ṁ ं ံ

P. 2. NOTE.—*Native Grammarians* classify these sounds in another manner. P. 48. They teach, agreeably with Hindu Grammarians, (Cf. *Pánini*, 1, 1, 9) that, in order to articulate a sound, three conditions are necessary: 1st, the place where it is formed; 2nd, the organ that produces it; 3rd, the effort which governs its formation.

I. They enumerate *six places* where sound can be produced; 1st, the throat; 2nd, the palate; 3rd roof of the palate; 4th, the teeth; 5th, the lips; 6th the nose.

1. *k, kh, g, gh, h, a, á* are formed in the throat;
2. *c, ch, j, jh, y, i, í* „ „ „ „ palate;
3. *ṭ, ṭh, ḍ, ḍh, r, ḷ* „ „ under the roof of the palate;
4. *t, th, d, dh, l, s* „ „ against the teeth;
5. *p, ph, b, bh, u, ú* „ „ between the lips;
6. *e* in the palate and throat;
7. *o* between the lips and in the throat;
8. *v* with the lips and teeth;
9. m (the *niggahíta* of Pāli grammars, corresponding to the *anusvára* of Sanskrit grammars) in the nose.

10. The nasals n, *ñ, ṇ, n, m,* are respectively produced in the throat and nose; in the palate and nose, etc.; in a word, in the place where the sounds of each of the classes to which the nasals respectively belong and in the nose. The sound of *h* is of two kinds, 1st, when isolated, it is produced in the throat; 2nd, when joined with the semivowels *y, r, l, v,* and the nasals, it is said to be formed in the chest (P. *orasa* = S. aurasa).

Pali. *H*a-kāra*m* pañcameh'eva
Antaṭṭhehi ca sa*m*yuta*m* |
Orasan'ti vadant' ettha
Kaṇṭhaja*m* tad asamyuta*m* || (1)

Sanskrit. Ha-kāra*m* pañcamaiŕ yukta*m* (1)
Antaḥsthaiç cāpi sa*m*yuta*m* |
Aurasa*m* ta*m* vijānīyāt
Kaṇṭhyam āhur asa*m*yutam || (1)

[But the letter *h* joined, at the end, with letters standing in the five classes only, is here said to be a chest letter; unjoined a guttural].

II. The *organs* are: *the middle of the tongue,* which produces palatals; *the anterior part of the tongue,* which produces cerebrals; *the tip of the tongue,* which produces dentals. For the other classes, the organ is confounded with the place of formation.

(1). These verses are taken from the Rúpasiddhi. Cf. the Sanskrit text in the Indische Studien, iv, 350.

III. The *efforts* required for the production of a sound differ also among themselves : 1st, *a* is formed by closing the throat (P. *samvutam* restrained = S. *samvṛitam*) ;

2nd, the other vowels, along with *s*, and *h*, are formed by opening
P. 3. the throat (P. *vivaṭam* open = S. *vivṛitam*) ;

3rd, the consonants of the five classes, by contracting the organ of the place where each sound is formed (P. *phuṭṭham* affected = S. *spṛishṭam*) ;

4th, the semivowels *y, v, l, r*, by slightly contracting the organ of the place where each sound is formed (P. *ísupphuṭṭham* slightly affected S. *íshatspṛishṭam*) (1).

All the grammars do not agree about the number of places where P. 49.
the sounds are formed. The *Mukhamattadípiní* (2) reckons five of them : the throat, the palate, the roof of the palate, the teeth, and the lips. The *Nirutti* (3) adds to them the chest (P. *ura* = S. uras), and the root of the tongue (P. *jivhámúla*).

2. *ḷ* is only a modification of *ḍ*. *Kaccáyana* always replaces it by *l*.

Ḷa-kāra*m* pana ḍa-kāravikāra*m* katvā saddasatthavidū paṭhanti . . . . . suttakāro pan' assa ṭhāne ḷa-kāram eva paṭhati (4). But when those skilled in grammar change the letter ḍ, they read the letter ḷ ; a copyist or writer (lit. maker) of the suttas even writes (lit reads) *l* in *ḍ*'s place.

3. The consonants are divided : (A). 1st, into the surd or strong (P. *aghosá*) ; and 2nd, the sonant or soft (P. *ghosá*).

The first are *k, kh, c, ch, ṭ, ṭh, t, th. p, ph, s.*

The sonant or soft are all the other letters of the five classes, *y, r, l, v, h*, and *ḷ*.

(B). 1st, into aspirates (*dhanitá* lit, sound, noise) : the third and fourth of each class in the table on page 1 ; and 2nd into non-aspirates, the first and second of each class.

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(1). *Rúpasiddhi*, I. 1, 2.
(2). *Ms.* of the India office, I. 1, 2.
(3). This work is quoted in the *Kaccáyanavaṇṇaná*, I. 1, 2. *Ms.* of the *National Library of Paris.*
(4). *Mukhamattadípani*, page *kr*, at the back. Cf. *Siddhantakaumudi* II. 512.

4. The eight vowels are divided into short and long.

The short are: *a, i, u*; the long are the other five; *á, í, ú, e, o.*

5. Sometimes *e* and *o* are pronounced as short vowels. It is when they are found before two consonants: for example, in the words *ettha*, (S. *atra*), here; *seyyo*, (S. *çreyas*), better.

6. Before a group of consonants, the *short* and *long* take the name of *heavy* vowels (P. guru).

Note.—The *niggahítam* exerts over the vowels, the same influence that a collocation of consonants exercises over them. Thus, we read in the *Moggalláyanavutti*, page *ká*, on the back: *bindu niggahítam*, the mark *niggahíta*.

P. 4. Yv āyam vaṇṇo bindumatto so niggahītasaññō hoti. Tena kv attho niggahītam ico ādigurusaññākaraṇam, etc. (1).

II.—Comparative Phonology.

7. The sounds of a language may be studied from two points of view:

First, the historical with the purpose of showing the transformations of one sound in the cognate languages. This is the object of *comparative philology*. In this work, the sounds of Pāli will be compared with those of Sanskrit, which is the language most closely allied to it, and whose phonology presents the most archaic condition of sounds.

Second, the grammatico-physiological, i.e. by studying the physi- P. 50. ology of sounds (what has been briefly done in the first paragraphs) and their modifications, as well external (the meeting of words in a discourse), as internal (the junction of the root and of stems with suffixes, other stems, or inflexions).

Vowels.

8. Pāli does not possess the following Sanskrit vowels: ऋ, ṛ; ॠ, ॄ ṛī; ऌ, ॡ, lṛi; ॡ, ॡ, lṛí; ऐ, ै, ai; ओ ौ au. The other eight vowels *a, á, i, í, u, ú, e, o* have, with regard to Sanskrit ones, undergone much less change than the consonants.

9. The vowel *a* corresponds, in most cases, to the Sanskrit *a*. Sometimes, it replaces a Sanskrit *á* (1) before two consonants or before *niggahíta*; e. g. in words such as patta (S. pātra), a cup; magga (S. mārga), a path; (2) in the accusative singular of feminine stems in *á*:

(1). This letter which is a mere dot is termed *niggahíta*. Then what need of making it the primary heavy sign? etc.

P. 5. kañña*m* (S. kanyā*m*), acc. sing. of kañña (S. kanyā), a young girl ; (3) in the genitive plural of masculine stems in *a* : purisāna*m* (S. purushāṇa*m*), gen. plur. of purisa (S. purusha), a man.

10. *A* corresponds, at other times, with the Sanskrit vowels *i*, *u*, *ṛi* ; e. g. (1) in paṭhavī (S. pṛithivī), the earth ; (2) kibbasa (S. kilvisha), sin ; (3) pana (S. punar), again ; (4) satimā (S. smṛitimat), who remembers ; amata (S. amṛita), immortal ; kata (S. kṛita), done ; dalna (S. dṛidha), solid ; kasi (S. kṛishi), tillage.

11. The long vowel ā corresponds to the Sanskrit *a*, at the end of words, after the dropping of a consonant : e. g. (1) brahā (S. bṛahat), great ; (2) punā (for punad = S. punar) ; again in the sentence, na hi dāni puná atthi mama tuyhañ ca saṅgāmo : now there is no more intercourse for us two (*Sulasájátaka*m, page *phaḥ*, on the face).

12. Sometimes, *i* replaces the Sanskrit *í*, before a group of consonants or *niggahíta* : e. g. (1) in the words titttha (S. tīrthas), a place where people bathe, a ghât ; kitti (S. kīrti), glory ; and (2) in the acc. sing. of stems in ī.

13. Besides, *i* = Sanskr. *a*, *u*, *ṛi*, *e*, *ai* : ex. (1) piṭṭhito (S. pṛishṭhatas), from behind ; (2) saddhi*m* (S. sārddha*m*), together ; (3) purisa (S. purusha), a man ; (4) isi (S. ṛishi), a sage ; (5) dissati (S. dṛiçyati), he sees ; (6) kiccha (S. kṛicchra), need ; (7) tālavaṇṭaka (S. tālavṛintaka), a fan ; (8) pātivissaka (S. prātiveçyaka), a neighbour ; (9) issariya (S. aiçvarya), dominion. Now and then it happens, *i* arises from the vocalisation of the semivowel *y* ; e. g. in nigrodha (S. nyagrodha), the banyan or Indian fig tree.

14. *Í* = S. *i*, after the dropping of a consonant ; ex. nīyanti (S. nir + yā), the 3rd pers. plur. of the present, they are going away ; (2) *í* = S. *ai* ; ex. thīna (S. staina), theft.

15. The vowel *u* corresponds to the Sanskrit *u* and to *ú* before two consonants ; e. g. sutta (S. sūtra), sacred word ; or before *niggahíta*. Besides, *ú* = S. *a*, *i*, *ṛi*, *o*, *au* ; e. g. (1) puthujjano (S. pṛithag + jana), P. 51.
ignorant ; (2) susāna (S. çmaçāna), a cemetery ; (3) usu (S. ishu), an arrow ; (4) susu (S. çiçu), an infant ; (5) itveva (S. iti + eva), thus ; (6) musāvāda (S. mṛishāvāda), falsehood ; (7) puṭṭha (S. pṛishṭa), questioned ; (8) uju (S. ṛiju), right, straight ; (9) usabha (S. ṛishabha), a buffalo ; (10)

aggi huttam (S. agnihotra) a sacrifice ; (11) junha (S. jyotsnā), moonlight ; (12) manuññam (S. manojñam), beautiful, fine ; e. g. rudam manuññam, rucirā ca pitthi, singing charmingly and (having) a variegated back (*Jat.* I. 4, 2) ; the *commentary* has: manuññam = manāpam; the *Rúpasiddhi* (44) 1, 5, 8, cites a *manu'ññam* = mano aññam ; (13) ussukka (S. autsukya), strong desire.

In Pali an *u* may arise from the vocalisation of *v* ; e. g. turita hastening (S. tvarita from *tvar*, to hasten) ; na supāmi divārattim (Jat, xvii. 1, 2), I sleep not day or night: supāmi (S. svap, svapīmi).

Diphthongs.

P. 6. 16. Of the Sanskrit dipthongs two, *e* and *o* only, are retained in Pāli, and they are sometimes short (Cf. § 5). They almost always correspond to the Sanskrit diphthongs *e, ai, o, au*. But *e* moreover = S. *a* and *i* ; e. g. (1) ettha (S. atra), here ; (2) pure (S. puras), before ; (3) heṭṭhā (S. adhastāt), under ; (4) gahetvā (S. gṛihītvā), having taken ; (5) netvā (S. nītvā), having conducted.

17. Sometimes *e* in Pali arises from the sound of *y* being vocalised into *i* and combined with a preceding or following *a* ; e. g. (1) macchera (S. mātsarya), envy ; selfishness ; (2) acchera (S. āçcarya), a miracle ; (3) katheti (S. kathayati), he relates (4) vañcesi (S. vañcayasi), thou deceivest. At other times, *e* proceeds from a + *i*, by the elimination of an intermediate *v* ; e. g. thera (S. sthavira), an aged nun who has embraced the monastic life for many years and is distinguished for her sanctity.

18. The diphthong *o*, as well as *e*, may be, both *short* and *long*. It corresponds to the Sanskrit *o*, *au*, and *as* final, and, further replaces a Sanskrit *u* : e. g. (1) porisa, posa (S. purusha), a man ; (2) oṭṭha (S. ushṭra), a camel ; (3) sovaṇṇamaya (S. suvarṇamaya), golden, (4) tanotha (S. tanutha), ye stretch.

19. *O* in Pali, sometimes arises from the sound of *v* being vocalised into *u* and combined with a preceding or following *a* : e. g. (1) loṇa (S. lavaṇa), salt ; (2) osāna (S. avasāna), the end ; (3) okkhitta (S. ava + kship), cast down ; (4) orūhya (S. ava + ruh), being descended ; (5) sotthi (S. svasti), well-being ; (6) juhonti (or juhvanti = S. juhvanti), they offer a sacrifice ; (7) tanonti (S. tanvanti), they stretch.

Again *o* sometimes arises from *a* + *u* by the dropping of an intermediate *y* : e. g. mora (S. mayūra), a peacock.

20. The Sanskrit vowel *ṛi* is sometimes represented in Pali by *r* followed by *a*, *i*, or *u* : e. g. (1) brahā (S. bṛihat), great ; (2) iru (S. ṛig) verse ; (3) rukkha (S. vṛiksha), a tree.

CONSONANTS. P. 52.

21. The comparison of consonants in Pali and Sanskrit shows
P. 7. that, in the great generality of instances, Pali avoids the meeting of two consonants of dissimilar organs, and has recourse to *assimilation*, *omission*, and *the insertion of vowels*.

22. When two consonants meet in the middle of a word, that which precedes is assimilated to that which follows, provided, that the latter is neither a *nasal*, a *semivowel*, nor a *sibilant*. In the second instance, different changes are observed : the semivowel may be (i) *assimilated* to the preceding consonant, (ii) *dropped*, or (iii) may *transform* the consonant into one of another organ.

(*a*) GUTTURALS.

23. The *gutturals* correspond almost always to those of Sanskrit. The surd aspirate *kh* of this class, is often due to the presence of a *sibilant* or an *r* in Sanskrit.

It is probable, that, before disappearing, the sibilant has in some cases undergone *metathesis*. It is this that takes place in the Mágadhī of the dramas (*Hemacandra* iv. 298). For example, the Sanskrit word *prekshate*, he looks at, takes, in this dialect, the form *peskadi*. In Pali, the sibilant is dropped and has left a trace in the aspiration of the guttural : *pekkhati*. Again, the redoubling of the consonant does not exist upon the inscriptions of *Piyadasi*. It is probably due to the grammatical elaboration of Pali and may be considered as relatively recent. Very often it does not occur in verse : ex. (*Ját.* xv. i, 1.) ; kim kammam akari pubbe pāpam *attadukhávaham*, who has first committed this wicked deed which recoils on its author ? (*Ját*, xvi. i, 1) ; itthīnam purisānañ ca má te ási dukhudayo [for men and women let not the beginning of sorrow come upon thee].

It is equally from the dropping of the sibilant, that the aspirated surd is produced in (1) yakkha (S. yaksha), a kind of demon, (2) khippa

(S. kshipra) rapid ; (3) bhikkhu (S. bhikshu), a mendicant ; (4) cakkhu (S. cakshus), the eye; and in many other words.

24. Under the influence of *r*, the aspirate *kh* is produced in words such as (1) khidda, which is, however, met under the form kīḷa (S. krīḍa), play; (2) purakkhata (S. puraskṛita), marching in front; (3) nikkhamma or nikkhamitvā (S. nishkramya, from nis + kram), having gone out. In the last two examples, however, the aspiration may be attributed to the influence of the sibilant, for the root *kram* joined to other prefixes, does not exhibit the aspirate : e. g. (1) pakkama (S. prakrama), a pace ; (2) paṭikkama (S. pratikrama), reverse order; etc.

Sometimes, the sibilant is assimilated to the following consonant, as, in the words (1) dukkara (S. dushkara), difficult to do ; (2) namakkāra (S. namaskāra), homage; and, in this case, the aspiration does not occur.

P. 8. 25. The *nasal* is assimilated to the *guttural* which *precedes* it: e. g. (1) sakkoti, 3rd pers. sing. of the present of *sak*, to be able (S. çaknoti) ; (2) lagga (S. lagna), adhering ; (3) aggi (S. agni), fire ; (4) nagga (S. nagna), naked ; etc. P

26. The *semivowels y, r, l, v*, are assimilated to the preceding or following guttural : ex. (1) sakkā (S. çakya), the Sakyas, (2) akkhāta (S. ākhyāta) told ; (3) sakko (S. çakra) Çakra or Indra ; (4) makkaṭa (S. markaṭa), a monkey ; (5) vakkala (S. valkala), tree-bark ; (6) sobhagga (S. saubhagya), happiness ; (7) agga (S. agra), a summit ; (8) sagga (S. svarga), heaven ; (9) vaggu (S. valgu), beautiful ; (10) aggha (S. argha) sacrifice ; etc.

Sometimes the semivowel remains : ex. (1) sākyaputtiko (S. çākyaputra), or sākiya (S. çākya), of the Sākya race ; (2) saṅkhyā (S. saṅkhyā), number ; (3) arogya (S. arogya), health ; (4) nigrodha (S. nyagrodha) ; (see § 22) :

atha 'bravī brahā Indo Vatrabhu . . . . then, the great Indra, the conqueror of Vṛitra (P. Vatta), said . . . . (*Jat.* xvi. i. 3) ;

atha kena vaṇṇena utrase so migo mama*m*, how could this deer trouble me ?

kv attho what need of ? = ko (S. kaḥ) + attho (S. arthaḥ) ; etc.

The *nasals* remain unchanged *before* gutturals or are changed into *niggahita* : ex. pallaṅka (S. paryaṅka) a couch, a palanquin ; aṅga (S. aṅga) a limb etc. (see § 22).

(*b*) PALATALS.

27. The Pāli *palatals* correspond to those of Sanskrit, or arise from dentals, under the influence of a following *y* : e. g. (1) (P.) *c* = (S.) *t* in ādicca (S. āditya), the sun ; paccaya (S. pratyaya), a cause ; (2) (P.) *ch* = (S.) *th* in micchā (S. mithyā), falsely; (3) (P.) *j* = (S) *d* in avijjā (S. avidyā), ignorance ; jotamāna (S. dyotamāna), brilliant ; (4) (P.) *jh* = (S) *dh* in jhāna (S. dhyāna), contemplation ; jhāma (S. dhyāma), black ; (5) (P.) *ñ* = (S.) *n* in aññā (S. anya), other ; kaññā (S. kanyā), young girl ; (6) (P.) *ñ* = (S.) *ṇ* in puñña (S. puṇya), purity ; hiraññā (S. hiraṇya), gold.

28. The *palatals* spring from gutturals under the influence of sibilants : ex. (1) kucchi (S. kukshi), the stomach ; (2) tacchaka (S. takshaka), a carpenter. It is, moreover, to the sibilant that aspiration is here due.

The *palatals* are also formed from dentals when the latter have a sibilant after them : ex. (1) maccharī (S. matsarim), envious ; (2) vicikicchā (S. vicikitsā), doubt. (Cf. § 22).

29. In *some* cases, the *palatals* arise from sibilants : ex. (1) accharā (S. apsaras), a celestial nymph ; (2) chaṭṭha (S. shashṭa), sixth. The sibilant causes the aspiration of the *palatal* surd (*ch.* for *c*) : ex. (1) pacchā (S. paçcāt), after ; (2) acchera (S. āçcarya), wonderful ; etc.

The sibilant may be assimilated to a following *palatal* : ex. (1) duccarita (S. duçcarita), who acts badly ; (2) niccala (S. niçcala), unmovable ; (3) ducchanna (S. duçchanna), ill-covered. (Cf. § 21)

The aspirate *ch* may correspond to (S) *ç* : ex. chakana (S. çakṛit), excrement ; tattha nam rājā mātupacchato gacchantim hatthicchakanapiṇḍena piṭṭhiyam pahari (*Ját* xix. i, 1) ; then the king struck it behind with a piece of elephant's dung as it followed its mother.

P. 9. 30. The other consonants, in their meeting with *palatals* follow the general rule. (Cf. § 21). The semivowels are assimilated to the preceding palatal : (1) paccati (S. pacyate), it ripens ; (2) muccati (S. mucyate), it is delivered ; (3) bhesajja (S. bhaishajya), medicine. (Cf. § 22).

(*c*) CEREBRALS.

31. In Pāli, the *cerebrals* often correspond to the Sanskrit dentals and undergo this transformation under the influence of the sounds

ṛi, *r*, *s*, preceding the dental ; ex. (1) paṭi (S. prati), against; (2) paṭhama (S. prathama), first; (3) tālavaṇṭaka (S. tālavṛintaka), a fan ; (4) ṭhāpita (S. sthāpita), placed ; (5) aṭṭha, aṭṭa, or attha (S. artha) ; signification. P. 54.

32. Under the influence of a sibilant, the Sanskrit ṭ is aspirated in Pali : ex. (1) tuṭṭha (S. tushṭa), rejoiced ; (2) aṭṭha (S. ashṭau), eight ; (3) duṭṭha (S. dushṭa), corrupted ; the *exception* is leḍḍu (S. leshṭu), a clod of earth.

33. The soft aspirate *ḍh* of the cerebral class corresponds to the Sanskrit *d*, *dh*, and is developed under the influence of a preceding *r* : ex. (1) anukaḍḍhana (S. anu + kard) referring back ; (2) vaḍḍhate (S. vardhate), he grows.

The letter *ḷ* is only a modification of *ḍ* and corresponds to the Sanskrit *ḍ*, *d*, *y* : ex. (1) chaḷ-abhiññā (S. shaḍ +abhijñā) ; the six supernatural faculties ; (2) chaḷ-āyatanam, (S. shaḍ + āyatanam), the six organs of sense ; (3) uḷāra (S. uḍāra), noble ; (4) tāḷāka (S. tāḍāga), a tank ; (5) vuḷhate or vuyhati (S. uhyate), is carried. (Cf. § 2).

ḷh = Sanskrit *ḍh* : e. g. in the words (1) daḷha (S. dṛiḍha), strong ; (2) virūḷhaka (S. virūḍhaka) — Virūḷha or Virūḷhaka, a proper name ; (3) gūḷha (S. gūḍha), hidden.

34. Sometimes *ṇ* is found in the place of *ñ* (palatal) in the derivatives of *S. á* + jñā ; ex. āṇāpesi, he has ordained, and very often, in *Mss.*, in the place of *n* (dental).

The grammars give no rule for this last change.

(*d*) Dentals.

35. The *dental* surd *t* sometimes corresponds to the Sanskrit sonant *d* of the same class : ex. (1) kusīta (S .kusīda), indolence ; (2) pātubhavanti (S. prādurbhavanti), they become manifest ; (3) yasmāt iha (S. yasmād iha), because here ; (4) tasmāt iha (S. tasmād iha), therefore here.

In the last two instances, grammarians consider the *t* a euphonic letter intended to avoid an hiatus.

Sometimes *t* = S. *c* : ex. tikicchaka (S. cikitsaka), a doctor.

Finally *t* = S. *th* : e. g. in katikā, talk (S. kath + ikā, see the word in Childers' Pāli Dictionary).

Amhākam katikāvattam bhinditvā, kasmā akāle āgatā 'ti (*Ját.* page *pa*, nau, on the face). Putting an end to our course of conversation, (he said) 'why have ye come together at an unseasonable hour?'

36. The aspirated surd *th* of this class sometimes corresponds to the Sanskrit unaspirated surd *t* and is developed under the influence of an *r* or a sibilant: ex. (1) tattha (S. tatra), there; (2) yattha (S. yatra), where.

After the dental, the *r* may be also assimilated without producing the aspiration: ex. (1) mitta (S. mitra), a friend; (2) putta (S. pūtra), a son; (3) matta (S. mātra), a measure; (4) sotthi (S. svasti), well-being;
P. 10. (5) thananti (S. stananti), *they make a noise*; (6) hattha (S. hasta), a hand; (7) thiyo (nom. pl. of thī, ordinarily itthī, a woman = S. strī) in *Játaka*, viii. i, 6:

Thiyo tassa pajāyanti na pumā jāyare kule |
Yo jānam pucchito paṇham aññathā nam viyākare ||

"It originates only from women and not from men, in the family of him who knowingly answers a question by a lie."

37. The unaspirated sonant *d* occasionally corresponds to the S. *j*: ex. (1) daddallamāna (S. jājvalyamāna), brilliant; (Cf. Fausböll, *Dasarathajátaka*, p. 29); (2) dosinā (S. jyotsnā, Cf. Weber, *Bhagavatí*, i, 413) clear, bright.

Ramaniyā vata bho dosiná ratti. (*Ját.* xxi. i, 7);
How pleasant a clear night is!—
or to the S. *dh*: ex. ida (S. idha), here; P. 55.
or to the S. *t*: ex. dandha (S. tandra): idle.

Kālamigo 'pi attano dandhatāya, imāya nāma velāya gantabbam imāya na [velāya, *Cf. Fausböll. Ját.* 11, p. 144, l. 1.] gantabban'ti, ajānanto (*Ját.* i, ii, 1); even the black deer (or beast, here Devadatta) thro' his slothfulness did not know (lit. not knowing) the seasonable or unseasonable time to go; (3) mutiṅga (S. mṛidaṅga), a drum; vidatthi (S. vitasti), the elbow.

The dental nasal *n* sometimes replaces *l*: ex. naṅgala (S. laṅgala), a plough.

38. When the semivowel *y* is found placed immediately after a dental, it transforms the dental into a palatal (Cf. § 27), or, following

the general rule, is assimilated to it: (Cf. § 21) ex. (1) uyyāna (S. udyāna), a garden; (2) uyyoga (S. udyoga), labour.

The nasal is assimilated to the dental that precedes it: ex. attā, (S. ātman), the soul.

(*e*) Labials.

39. The aspirated surd *ph* of this class sometimes corresponds to the S. unaspirated surd *p*: ex. (1) pharasu (S. paraçu), a hatchet; (2) phalita, but also palita (S. palita), grey; (3) phussaratha (S. pushyaratha), a processional car. In certain words the aspirate is easily explained by the dropping of the sibilant: ex. phassa (S. parça), to touch.

40. The unaspirated sonant *b* of this class = (S) *v*: ex. (1) pabbajjā (S. pravrajyā), consecration; (2) giribbaja (S. giri + vraja), Giribbaja, the name of a mountain; (3) dibbāmi (S. dīvyāmi), I sport; (4) kābya (S. kāvya). a poem.

The aspirated sonant *bh* corresponds to the Sanskrit *v*: ex. bhisa (S. visa), the film or fibres of the stalk of the water lily: in certain rare cases, it corresponds to the (S) *h*: ex. mittadūbhī (S. mitradruh), envious (Cf. Fansböll, *Dasarathajātaka*, p. 23).

The nasal *m* of this class is sometimes = (S) *y*: ex. sāma*m* or sāya*m* (S. svaya*m*), self. The long syllable in the first part of the word is explained by the dropping of the semivowel.

(*f*) Semivowels.

41. Semivowels *y, r, l, v.* In Pāli, *y* ordinarily corresponds to the (S) *y*, and, in some rare instances, to the palatal sonant *j*: ex. (1) niya or nija (S. nija), own; *y* = S. *d* in khāyita (S. khādita), eaten.

The P. *r* = S. *r* after the prefixes ni (S. nis), out, du (S. dus), ill, badly; in the words catu (S. catur), four; pātu (S. prádur), evidently; puna (S. punar), again; pāta (S. prātar), at dawn; and in many other words, *before a vowel*: ex. (1) nirantara*m* (S. nirantara*m*), without an interval:
P. 11. (2) durāgata*m* (S. durāgata*m*), come with difficulty; (3) punar eva (S. punar eva), again; etc.

Besides *r* = S. *g, t, d, n*: ex. (1) dhir astu, let woe befall, it cannot be helped (S. dhig astu), an exclamation of despair; (2) makkara (S. markaṭa), a monkey; (3) ekārasa or ekādasa (S. ekādaça), eleven; (4) in the word jívar = jívan (S. jívan) living, the *r* replaces the *n*. Cf. *Ját.* viii. i. 7.

Yo indriyānam kāmena vasam Nārada gacchati, so pariccajj 'ubho loke jīvar eva visussati.

" Who ever, O Nārada ! yields to his wishes with his entire will, his whole being will be dried up after he has quitted the two worlds."

Tassa dajjam imam selam jalantar iva tejasā (Jat. xxi. i, 6). " I shall give him this stone which, through its brightness, seems to shine."

Vijju mahāmeghar ivānupajjatha (Jat. xx. i. 3).

As a flash of lightening, it has sunk into a great cloud."

Finally, *r* = (S) *l*: ex. picura (S. picula), the Indian tamarisk.

The (P) *l* may correspond to the (S) *r*: ex. (1) pallaṅka (S. paryaṅka) a palanquin; (2) antalikkha (S. antarīksha), the sky; (3) cattālisam (S. catvārimçat), forty.

It may also correspond to the (S) *d*: ex. bubbulaka (S. budbuda), a bubble. In the words (1) alla (S. ārdra), wet; (2) culla (S. kshudra), small, it replaces the (S) *r*.

The semivowel *v*, besides the instances in which it answers to the S. *v*, replaces the (S) *p*, *b*, *m*, and *y*: ex.

(1) Godāvarītīre tiyojanikam kavitthavanam (S. kapitthavanam) sandhāya pāyāsi. (*Ját.* xvi. 1, 2) Having made ready, he advanced to the *Kavittha* (the name of the tree *Feronia Elephantum*) woods of three yojanas (in diameter) on the banks of the Godavari. [The French translation is: "il partit, se proposant de se rendre dans le bois des kavittha", he started, intending to proceed to the K woods].

(2) Vihemi (for bhāyāmi) v'etam āsādum (*Ját*, xvi. i, 3):

I fear approaching him; (3) vīmamsamāna (S. vīmāmsamāna) investigating; (4) tāvatimsabhavana (S. trayastrimçabhavana), the abode of the thirty-three deities; (5) kāsāva (S. kāshāya) yellow; (6) āvusa (S. āyushmat), friend!

42. In the middle of a word, in the combinations *hy*, *hv*, there is a *metathesis* of the semivowels: ex., guyha (S. guhya) (1) a secret; (2) bavhābādho (S. bahu + ābādha), much sickness; (3) gadrabha (S. gardabha), an ass.

When *two semivowels* meet they also undergo *metathesis*; ex. kayirati (S. krīyati), it is done.

(*g*) SIBILANTS AND *h*.

43. In Pāli, one sibilant only is preserved, the dental *s*, which corresponds etymologically to the (S) ç श, *sh* ष, *s* स.

The Pāli *h* corresponds to the Sanskrit *h* or arises from the aspirates *bh*, *dh* : ex. (1) *hi*, the inflexion of the instrumentive plur. (S. bhis) ; (2) pahūta (S. prabhūta), much ; (3) paggalha (S. prāgalbha), brave ; (4) sādhu or sāhu (S. sādhu), good ! (5) heṭṭhā (S. adhastat), below (in this word the initial *a* is dropped). It also replaces the (S.) *kh* : ex. tayo 'pi suhitā (S. sukhitā) ahesu*m* (*Ját.* xx. i, 4) ; all three were contented.

44. The S. sibilants *ç*, *sh*, *s*, very often become *h* in Pāli : ex. (1) paṇha (S. praçna), a question ; (2) amhamana (S. açmamaya), stony ; (3) taṇhā (S. tṛishṇā), thirst ; (4) kaṇha (S. kṛishṇa), black ; (5) uṇha (S. ushṇa), hot ; (6) nahāna or ṇhāna — such is the form of this word in Burmese and Siamese manuscripts, (S. snāna), a bath ; (7) nahāpita (S. nāpita from S. snāpitar, Cf. Weber, Beitr : z. vgl. Spr., I, 505), a barber.

H is also found = S, *y* : ex, nahuta (S. nayuta), ten thousand quadrillions (10,000,000[4]).

In groups formed by *h* with a nasal, there is *metathesis* : of which examples have been seen above (§ 44).

(*h*) NIGGAHITA.

45. *Niggahita*, in Pāli (answering to the S. *anusvára*), at the end or in the middle of words, sometimes corresponds to the S. *r* : ex.

Cakkhu*m* udapādi (S. cakshur udapāt), the eye has revealed itself ; ukka*m*sa (S. utkarsha), exaltation ; etc.

(*i*) VOWEL INSERTION.

46. Besides the assimilation or omission of a consonant, Pāli has recourse to the insertion of one of the vowels *a*, *i*, or *u*, in order to avoid the collocation of two or more consonants (Cf. § 22) : ex. (1) ratana (S. ratna), a precious stone ; (2) rahada (S. hrada), a lake ; (3) arahati (S. arhati), he is worthy ; (4) hirī (S. hrī), shame ; (5) sineha (S. sneha), love ; (6) kiliṭṭha (S. klishṭa), tormented ; (7) sukhuma (S. sūkshma), small ; etc.

III.—[SANDHI]. (*a*) THE MEETING OF VOWELS.

47. The meeting of two vowels of the same organ gives rise to a long one, as well in the middle of a compound word, as in a sentence,

when a word terminated by a vowel, is followed by another word which commences with the same vowel : ex. (1) buddhānusati (S. buddha + anusmṛiti), the remembrance of Buddha; (2) yánídha bhūtāni, the beings that are found here.

48. *a* (*á*) + *i* form the diphthong *e*; *a* (*á*) + *u* (*ú*) form the diphthong *o* : ex. (1) upeto (upa + ita = S. upeta), a muni; (2) yathodāke (yathā + udake), as in the water.

49. A *final* vowel may be dropped before an *initial* one : ex. (1) lokaggapuggalo (loka + aggapuggalo), the most exalted being of the world; (2) yass' indriyāni samatha*m* gatāni, those whose senses are composed (tranquilised); (3) tīn'imāni, these three; (4) samet' āyasmā (sametu + āyasmā), let the venerable agree; (5) dhana*m* m'atthi (me + atthi), I have riches; (6) asant' ettha na dissati (asanto + ettha) no being deprived of existence is seen here.

50. The vowel may remain unchanged, whether before another vowel of the same organ or not, as in the examples : (1) yassa idāni, for whom now ? (2) chāyā iva, as a shadow ; etc.

Generally, the *hiatus* is allowed in the following cases :

1st. For the inflection of the vocative, *save* before iti: ex. katamā Ánanda aniccasaññā, what representation of perishability ? O Ananda !

Páli Mahávagga. Pucchāmi tam *Kassappa etam* attha*m* !
Katha*m* pahīna*m* tava aggihuttam ||

Sanskrit. Mahávastu. Pṛicchāmi te *Káçyapa etam* artha*m* !
Katha*m* prahīna*m* tava agnihotra*m* ||

I ask thee, O Kassapa ! how thy sacrifice has vanished?

Sometimes, even in this case, *for the exigencies of metre*, the vowels may follow the rules of *sandhi*.

2nd. A long final vowel does not undergo any modification before an initial vowel, *if the two words do not form a compound word* (see Chapter xiii) : ex. (1) *áyasmá Ánando gatha*m abhāsi, the venerable Ananda has recited a verse; (2) *bhútavádí atthavadí* 'ya*m* itthī, this woman speaks rightly and truly.

Pâli.	Yo dhiro sabbadhidanto *Suddho appaṭipuggalo* । Araham sugata loke Tassāham paricārako ॥	*Sanskrit.*	Yo vīro dhṛitisampanno *Dhyayí apraṭipudgalo* । Arham sugato loke Tasyāham paricārako ॥

"I am the servant of him who is strong and who has overcome all the torments, who is pure and has not his peer, who is honoured in the world, and whose advent is desired by mankind."

3rd. At the end of particles, the vowel undergoes no change: ex. are aham 'pi'... , ah ! me also ... ; atha kho āyasmā ... , and then the venerable ... .

4th. Before a word beginning with *a* or one of the words *iti, iva, eva, ettha, etc*, the final vowel of the preceding word follows the rules of *Sandhi* : ex. (1) āgat 'attha (āgato + attha), he is come here ; (2) itthīti (itthī + iti) as a woman, or it is a woman ; (3) sv eva (so + eva) even he, this very man ; (4) n'ettha (na + ettha) tam, that is not here ; etc (Cf. § 49).

5th. Before verbs, *i* and *u* may continue unchanged : ex. (1) gāthāhi ajjhabhāsi, he replied in (these) verses ; (2) satthu adāsi, he gave (it) to the master.

51. When two vowels meet, the *second* (i. e. the initial one) may be dropped : ex. (1) yassa 'dāni (in place of idāni), for whom now ? (2) assamaṇi 'si (for asi), thou art not a *samaṇi* ; (3) akataññū 'si (for asi), thou art ungrateful.

52. The vowel that remains may be lengthened, *whether it is initial or final:* ex. (1) appassut' āyam, that ignorant one (Cf. § 49) : (2) lokassā 'ti ' for the world ' (3) vijjū 'va (for iva) like lightning.

III. (*b*). The Transformation of Vowels into Semivowels.

53. The vowel *i* becomes *y* before other vowels : ex. vyākato (S. vyākṛito), explained, declared.

It is the same, in Pâli, with *e* before the vowel *a* in the words *te, me, ye, etc.*

It is known, that, in Sanskrit, *e* is developed into *ay* before vowels. Now, in Pali, when this diphthong *e* is transformed into *y*, the *succeeding* vowel is lengthened, as, in (1) my āyam (me + ayam) ; (2) ty āham (te

āha*m* ; (3) yy āssa (ye + assa). The elongation may therefore be explained from the meeting of two *a's*, by supposing a *metathesis* of *ay* into *ya*. (e=ai=ay).

54. To avoid a *hiatus*, a *y* is inserted between *i* (*ī*) and a following vowel, and this vowel may itself be lengthened : ex. (1) aggiyāgāre (aggi + agāre), in the habitation of fire ; (2) sattamiyatthe (sattamī + atthe), in the sense of the seventh case (the locative).

55. The vowel *u* becomes *v*, when it is found before any other vowel *except u :* ex. (1) anvaḍḍhamāsa*m*, in a half month ; (2) anveti, it follows ; (3) svāgata*m*, welcome .

Finally, to avoid the *hiatus*, a *v* may further be inserted between the *u* and the following vowel : ex. duvaṅgika*m*, he who has two members ; bhikkhuvāsane, in the dwelling of a monk.

56. The diphthong *o* becomes *av*, as in Sanskrit, in the word go, an ox ; ex, gaveḷaka*m*, sheep and oxen.

The *a* of *av* may be dropped : e. g. in the words (1) ko (S. kah), who ? (2) kho (S. khalu), truly ; (3) yo (S. yah), he who ; (4) so (S. sah), that one ; and in words terminated by *to* (S. tas), when they are followed by a word whose initial letter is a vowel ; ex. kv attho, what signification ?

This *a* may also become *u :* ex.

Kuv idha pāpena lippati (*Jat.* xvii, *i*, 3). who is here defiled by sin ?

III. (*c*) The insertion of Consonants between Vowels.

57. Pāli very frequently allows the hiatus, but, sometimes to avoid it, resorts to the insertion of a letter. (Cf. §§ 54 and 55).

1st. A *y* is inserted (i) in the middle of a word after *vi*, away ; *pari*, around *etc. :* ex. vi*y*añjana, a consonant ;

(ii) at the end of a word : ex. (1) yatha*y* ida*m*, like this ; (2) na*y* ida*m*, not so ;

(iii) after a consonant : ex. ta*m* *y*ida*m*, this, the same.

2nd, A *v* is inserted between *ti*, three, and words commencing with *a* or *u* : ex. (1) tiva*ṅ*gala*m*, three-fingers ; and (2) pa*v*uccati, it is announced ;

3rd. An *m* is inserted : ex. (1) lahum essati, he will go quickly (2) idha*m*āhu here they said ;

4th. A *d*, after the words sammā, well ; puna, again ; bahu, much ; manasā (the instr. sing. of mano = S. manas), with the mind ; etc. : ex. (1) sammad attho, rightly the signification ; (2) punadeva, again even ; (3) bahudeva, much even ;

5th. A *t*, in the expression ajjat agge, henceforward ;

6th. An *n*, before the word āyati, to come to pass ; ex. its nāyati, from this time forth (*Childers*) ;

7th. An *r*, before the words *iva*, like, as ; just, even, only ; ex. nakkhattarājār iva, as the king of the constellations.

In the words yathā, as, like ; and tathā, so, thus ; the final long *a* is abbreviated : ex. tathar iva, even so ; yathar iva, just as.

IV. The Meeting of *Niggahíta* with other letters.

58. *Niggahíta*, *m*, when it meets a consonant, remains unchanged, or is transformed into the nasal of the class to which the consonant belongs : ex. (1) ta*m* karoti or taṅ karoti, he did it ; (2) dhammañ care or dhamma*m* care, that he may act agreeably to the law ; etc.

59. In the words *sam*, with ; pu*m*, man ; the *niggahíta* is assimilated to the following *l* : ex. (1) sallāpo, conversation ; (2) pulliṅgo, the masculine gender.

60. Before the vowel *e*, before *h*, and words commencing with *y* (in this case, the *y* is assimilated), the *niggahíta* may be transformed into the palatal nasal (ñ) : ex. (1) tañ ñeva that also, or eva*m* eta*m*, so this ; (2) evañ hi vo, for thus ye ; or eva*m* hoti, it is thus or thus it is ; (3) saññogo or sa*m*yogo, union ; (4) yañ ñad eva (ya*m* yad eva), whatsoever.

61. Before the vowels, the *niggahíta* becomes m : ex. tam aha*m* brūmi, I say that, or ta*m* aha*m* brumi. In the word *sammato*, honoured, the *m* is never subject to change, and in some cases, the *m* continues before consonants ; ex. buddha*m* sarana*m* gacchāmi, I seek refuge with Buddha *Rúpasiddhi* (53. 1, 4, 5).

62. Sometimes, the *niggahíta* is suppressed *for the exigencies of metre*, or *to facilitate the pronunciation* : ex.

— 1st, before vowels, tas' aha*m* (tāsa*m* aha*m*) ; of them, I.

2nd, before consonants, ariyasaccāna (for ariyasaccāna*m*) dassana*m*, eta*m* buddhāna (buddhāna*m*) sāsana*m*, the announcement of sacred truths is the doctrine of Buddha.

After the dropping of *niggahíta*, the vowel is lengthened: ex. (1) sāratto, (for sa*m*ratto, S. sa*m*rakta), excited; (2) sārago for sa*m*rago, S. sa*m*raga), anger.

63. A vowel immediately following *niggahíta* may be dropped, especially in the words *iti*, thus; *iva*, as; *idáni*, now; *asi*, thou art; *api*; *etc.* In this case, *niggahíta* is transformed into the nasal of the class, to which the consonant that follows it belongs: ex. (1) kin' ti (for ki*m* iti), what?; (2) idaṃ 'pi (for ida*m* api), this also.

If, instead of a single consonant, there is a collocation of consonants, the first part of it is suppressed: ex. eva*m* 'sa (eva*m* assa), thus, to or for this.

64. Sometimes a *niggahíta* is added before a vowel or a consonant, to facilitate pronunciation: ex. (1) cakkhu*m* udapādi, the eye has revealed itself (Cf § 45); (2) yāva*m* (yāva, S. yavat) ca idha bhikkhave, and as many as are here, O monks!

V. The Meeting of Vowels and Consonants.

65. The vowels, in their meeting with consonants, 1*st*, remain unchanged, ex. bhāsati vā karoti vā, he either speaks or acts; 2*nd*, are lengthened, ex. kāmato jāyatī (for jāyati) soko, sorrow is engendered by passion; 3*rd*, are shortened: ex. bhovādī (for bhovādi) nāma so hoti, yatha yida*m* (for yathā ida*m*) parākkamo or parakkamo. [He is called Arrogant, (see *Childers' Páli Dic.* s. v. bhovādi) as he is striving].

The choice of lengthening or shortening vowels depends on metre. A vowel is shortened when there is an insertion or the reduplication of a consonant.

66. In the middle of a word, before the suffixes *hi* (S. bhi, instr. pl.) and *su* (loc. pl.) the vowels of nounal stems may be lengthened: ex. aggibhi or aggībhi, aggisu or aggīsu.

In conjugation, the *a* of verbal stems of the 1*st class* is lengthened before the suffixes *mi*, *ma*: ex. bhavāmi, bhavāma.

67. Some words, such as *eso* (S. eshaḥ) this; *so* (S. saḥ) he; *mano* (S manas) the mind; *ayo* (S. ayas) iron; *tamo* (S. tamas) darkness; *etc*, *at pleasure*, lose the case suffix before consonants (eso, even before vowels): ex. (1) eso dhammo or esa dhammo, this law; (2) eso attho or esa attho, this meaning; (3) so muni or sa muni, that sage; (4) ayopatta*m*, iron cup, or (5) ayakapalla*m*, iron vessel.

VI. The Meeting of Consonants.

68. The reduplication of consonants, at the commencement and in the middle of a word, is, in Pāli, produced, in the majority of cases, by the assimilation of the two consonants that directly follow each other. (see § 21). It is probable that the reduplication was not indicated in literary compositions before the works of the grammarians. Sometimes, it serves to mark the quantity of a syllable: ex. (1) ākhato or akkhāto (S. ākhyāta), recounted; (2) taṇhākkhayo or taṇhakkhayo (S. tṛishṇa, kshaya), the extinction of passion.

69. In certain cases, the reduplication of consonants, in the middle of a word, cannot be explained by comparison with Sanskrit, and it is necessary to regard it as a peculiarity of Pāli; thus, the *y* is reduplicated after the *u* in sūyyati, it is heard.

The following are other instances of this abnormal reduplication: (1) dvāra*m* na ppatipassāni yena gacchāmi suggatim (*Jat*, xxi, i, 7), I do not see the portal by which I might enter into the good path; (2) ta*m* annupucchi vedeho, (*ibid*), Vedeha questioned her; (3) ta*m* annuyāyu*m* bahavo, (*ibid*), many followed him.

70. Sometimes, entire syllables are rejected to facilitate pronunciation: ex. in place of saya*m* abhiññāya sacchikatvā, it is allowable to say sayu*m* abhiññā sacchikatva, having himself known and seen face to face; jambudīpa*m* avekkhanto adda (for addasa) rājāna*m* (*Jat*, xx, *i*, 7), looking towards Jambudīpa, he perceived the king; tasmā aha*m* posatha*m* pālayāmi lobho mama*m* mā punar āgamāsi (*Jāt*, xiv, *i*, 7), I observe *uposatha* that cupidity may not return to me.

It is thus that certain words are formed such as poso, by the side of purisa (S. purusha), a man; bhante for bhaddanta or bhadanta (this word perhaps comes from tbe S. bhadran te, be happy).

Metathesis of *entire syllables* in the *middle* of a word is also permitted; ex. ayirassa for ariyassa (S. āryasya, from ariya = S. ārya), noble, holy; etc.

VII. Declension.

71. In Pāli, as in Sanskrit, *stems are formed in two ways*: 1st, directly from the root, by means of *primary* suffices (kit = S. kṛit), and

2nd, by means of *secondary* suffixes (taddhita) added to the stems. Pāli treats these two categories in the same manner as Sanskrit.

72. In Pāli, there are two numbers, the Singular and the Plural; and seven cases (not counting the Vocative): Nominative, Accusative, Instrumentive, Dative, Ablative, Genitive and Locative.

The *Dative Sing.* has not preserved its peculiar suffix, except in a small number of examples of *stems in a.* It is mostly identical with the *Genitive* for the two numbers.

The *Instrumentive* and *Ablative* are always identical in the plural.

In the Plural, the Nominative and Accusative are sometimes confounded.

P. 18. The following is the table of case suffixes:

Sing.	*Páli*	*Sanskrit*		Plur.	*Páli*	*Sanskrit*
Nom.	s	s.	1.		yo	as
Acc.	*am*	*am*	2.		yo	as
Instr.	ā	ā	3.		hi	bhis
Dat.	ssa	e	4.		na*m*	bhyas
Abl.	smā	as	5.		hi	bhyas
Gen.	ssa	as	6.		na*m*	ām
Loc.	smi*m*	i	7.		su	su

I. Declension of *Stems ending with a Vowel.* P. 62.

(i) Stems in *a* (*a, short*).

73. The declension of nouns in Pāli, is divided, as in Sanskrit, into *stems ending with a vowel,* and *those with a consonant.*

74. In stems ending in *a*, the suffix *á* of the *instr. sing.* is replaced by *ina:* ex. purisa + *ina* = purisena.

The use of the suffix *aya* for the *dative singular* is optional: ex. hitāya, sukhāya, i. e. hita + aya = hitāya; sukha + aya = sukhāya.

75. The suffixes of the *abl:* and *loc. sing,* for *all* stems, appear under two forms, *smá* and *mhá*; *smi*m and *mhi* (S. smāt, smi*m* of the *pronominal* declension) respectively: ex. purisasmā or purisamhā, purasasmi*m* or purisamhi.

In stems in *a*, these cases are also formed by means of the suffix *á* (S. āt) for the *abl,* and *i* (S. *i*) for the *loc.*: ex. purisā, purise. The suffix

to of the *abl. sing.* is added to *stems with a vowel*: ex. purisato, aggito, hetuto. Before this suffix a *long* vowel is shortened: ex. yāguto, jambuto, etc.

76. The *nom. plur.* of stems in *a* is formed by the addition of the suffix *a:* ex. purisa + a = purisā. In the *neuter*, this case takes, either the same suffix *a*, or the suffix *ani*: ex. rūpa + a = rūpā, or rūpa + ani = rupāni, images.

P. 19. The *acc. plur.* of these same stems has for its suffix *e* (S. *as* ; Cf. *e* coming from *as* in the Māgadhī of the Jainas, in the nom. sing.) : ex. purise.

77. The suffix of the *abl.* and *instr. plur.* has two forms : *hi* and *bhi :* ex. purisehi and purisebhi. The *a* of the stem is changed into *e* before these suffixes, as well as before that of the *loc. plur.* : ex. purisesu.

Before the suffix *nam* of the *gen. plur.*, the *a* of the stem is lengthened . ex. purisāna*m*.

Declension of purisa (S. purusha) Masc. a man.

	Páli.			*Sanskrit.*
S. Nom.	puriso,	a man		purushaḥ
Acc.	purisa*m*,	a man		purusha*m*
Voc.	purisa	O man !		purusha
Instr.	purisena,	by a man		purusheṇa
Dat and Gen.	purisassa,	D. to or for & G. of a man		D. purushāya G. purushasya
Abl.	purisā,	purisamhā,	purisasmā, from a man	purushāt
Loc.	purise,	purisamhi,	purisasmi*m*, in a man	purushe
Pl. Nom.	purisā	men		purushas
Acc.	purise	men		purushān
Voc.	he purisā	O men !		purushāḥ
Instr. and Abl.	purisehi,	purisebhi,	I. by and Ab. from men	I. purushaiḥ Ab. purushebhyaḥ
Dat and Gen.	purisāna*m*,	D to or for & G. of men		D G. purushānā*m*
Loc.	purisesu	in men		purusheshu

78. In like manner are declined: sura (S. sura), a deity ; asura (S. asura) a Titan ; nara (S. nara), a man ; uraga (S. uraga), a snake ; nāga P. 63.

(S. nāga), a serpent; yakkha (S. yaksha), a *Yakkha;* kinnara (S. kinnara, a *Kinnara;* manussa (S. manushya), a man; pisāca (S. piçaca), a goblin; varāha (S. varāha), a boar; sīha (S. simha), a lion; etc.

79. *Bhadanta* has several forms for the *voc. sing*: bhadanta or bhadantā, bhaddanta and bhante. These last two forms are also used for the *nom. plur.*

80. (ii). *There are no feminine stems in a (short), in Páli.*

(iii). Neuter stems present some peculiarities. In the *nom. sing.*, they terminate with *m* and have two forms in the *nom.* and *acc. plur.*: ex.

Sing. Nom.	cittam, thought	Plur. Nom.	cittā or cittāni
Voc.	citta	Voc.	cittā or cittāni
Acc.	cittam [etc. like the Masc. Sing].	Acc.	citte or cittani, [etc. like Masc. Plur.].

P. 20.

(iv). Masculine stems in *á* (*a, long*).

81. The *Rúpasiddhi* (143) II, 1, 33; mentions some examples of these stems. Their declension is almost like that of stems in *a* (short).

Declension of sā (S. çvan), a dog.

Sing. Nom.	sa	(S). çvá	Plur. Nom.	sā	(S). çvánaḥ
Voc.	he sa	çvá	Voc.	he sā	çvánaḥ
Acc.	sam	çvánam	Acc.	se	çunaḥ
Instr.	sena	çunā	Instr.	sāhi, sābhi	çvabhiḥ
Dat.	sassa, sāya	çune	Dat.	sānam	çvabhyaḥ
Abl.	sā, samhā, sasmā	çunaḥ	Abl.	sāhi, sābhi	çvabhyaḥ
Gen.	sassa	çunah	Gen.	sānam	çunám
Loc.	se, samhi, sasmim	çuni	Loc.	sāsu	çvasu

In like manner are declined: paccakkhadhammā (S. pratyakshadharmā bhagavān, see *Mahávastu*) he to whom the law is evident; gaṇḍīvadhanvā (S. gaṇḍīvadhanvan), a name of Arjuna (Cf. § 243).

(v). Feminine Stems in ā. (*a long*).

82. In these stems the *voc. sing.* has a special form. It terminates with *e:* ex. kaññe (S. kanye). It is necessary to except ammā, annā, ambā, (S. ambā) mother, which affect *two* forms in the *voc. sing.*; one

in *á* identical with that of the *nom*: ex. ammā, and another in *a* by the abbreviation of the vowel: ex. amma.

83. In the *loc. sing.* these stems take the suffix *áyam* or *áya*: ex. kaññāya*m*; kaññāya (S. kanyāya*m*).

The *instr.*, *dat.*, *abl.*, and *gen.* have *áya* for their suffix. The *acc.* is formed by the addition of the suffix *am* through the influence of the *niggahíta*, m, (Cf. § 6. *Note*).

84. The Declension of kaññā (S. kanyā), a young girl. P. 64.

S. Nom.	kaññā	(S). kanyā	Pl. kaññā,	kaññāya	(S). kanyāḥ
Voc.	he kaññe	kanye	he ,,	,,	,,
Acc.	kaññam	kanyam	,,	,,	,,
Instr.	kaññāya	kanyayā	kaññāhi,	kaññābhi	kanyābhi
P. 21. Dat.	,,	kanyāyai	kaññānam		kanyābhyaḥ
Abl.	,,	kanyāyāḥ	kaññāhi,	kaññābhi	,,
Gen.	,,	,,	kaññānam		kanyānām
Loc.	,, or kaññāyam	kanyāyam	kaññāsu		kanyāsu

In like manner are declined: saddhā (S. çraddhā) fāith; medhā, (S. medhā) intelligence; paññā (S. prajñā) wisdom; cintā (S. cintā) meditation; devatā (S. devatā) a *deva*; taṇhā (S. tṛishnā) lust; vīnā (S. vīnā) a lute; icchā (S. icchā) wish; saññā (S. saṃjñā) sense; etc.

(vi). Masculine stems in *i*. (*i short*).

85. These stems have *m* for the suffix of the *acc. sing.*: ex. aggi*m*. The *nom.* and *acc. plur.* terminate in *ayo* or *í* (i. e. they have the suffix *as* with the *guṇa* of the stemmal vowel *e*, or properly the suffix *í*): ex. aggayo or aggī. The *voc.* is like the *nom.*: ex. aggi, aggī, aggayo.

Note. In the *Rúpasiddhi* (132) II, 1, 62, the *voc. sing.* of *isi* (S. ṛishi) a sage, is found to be *ise*. The following example of it is taken from *Jat* xix, i, 2:

Maggo saggassa lokassa yathā jānāsi tva*m* ise: the path of the heavenly world as thou knowest, O sage!

86. Declension of aggi (S. agni), Masc. fire.

S. N. & V.	aggi	(S.) N. agniḥ, V. agne	Pl. aggayo	aggī	aggiyo (S). agnayo

S. Acc.	aggi*m*	(S). agni*m*	Pl.	aggayo, aggī, aggiyo	(S).	agnīn
I.	agginā	agninā		aggīhi aggībhi aggihi, aggibhi		agnibhiḥ
D.	aggino aggissa	agnaye		aggīna*m*		agnibhyaḥ
P. 22. Ab.	agginā, aggismā, aggimhā	agneḥ		aggīhi, aggībhi aggihi, aggibhi		„
G.	aggino aggissa	agneḥ		aggīna*m*		agnīnā*m*
L.	aggimhi, aggismi*m*	agnau		aggīsu aggisu		agnīshu. P. 65.

In like manner are declined: joti (S. jyotisā) light; muṭṭhi (S. mushṭi) the fist; kucchi (S. kukshi) the belly; isi (S. ṛishi) a recluse; muni (S. muni) a sage; maṇi (S. maṇi) a gem; giri (S. giri) a mountain; ravi (S. ravi) the sun; etc.

(vii). STEMS MASC. IN *i* (*i long*).

87. Pāli gramarians arrange two kinds of stems under this category, (a) Sanskrit stems in *in*: ex. daṇḍī (S. daṇḍin), *a man armed with a stick*, a mendicant, whose declension presents the following peculiarities; in the *voc. sing.* the long vowel is shortened: ex. bho daṇḍi! the *acc. sing.*, the *nom.* and *voc. plur.*, and the *loc. sing.* have *two* forms respectively: *1st*, daṇḍi*m*; daṇḍi; and daṇḍismi*m*, daṇḍimhi; as in the declension of stems in *i* (aggi); *2nd*, daṇḍina*m*; daṇḍino; daṇḍini; following the analogy of stems in *in*. (b) stems in *ī*: ex. gāmanī (S. grāmanī), a chief; senanī (S. senanī), a general; sudhī (S. sudhī), superior intelligence; which are declined like daṇḍī, save in the *loc. sing.* which does not possess the form *ini.*, as in daṇḍini: ex.:

Sing. Nom.	gāmanī	Plur. Nom.	gāmanī, gāmanino
Acc.	gāmanina*m*	Acc.	„ „
„	gāmani*m*, etc.		etc.

The Declension of daṇḍī (S. daṇḍin) Masc. a mendicant.

S. N.	daṇḍī	(S). daṇḍī	Pl. N.	daṇḍī, daṇḍino	(S).	daṇḍinaḥ	P. 66.
V.	daṇḍi	daṇḍin	V.	„ „		„	
P. 23. Ac.	daṇḍina*m* daṇḍi*m*	daṇḍinam	Ac.	„ „		„	

Inst.	daṇḍinā	daṇḍina	Inst.	daṇḍihi / daṇḍibhi	daṇḍibhiḥ
D.	daṇḍino / daṇḍissa	daṇḍine	D.	daṇḍīnam	daṇḍibhyaḥ
Ab.	daṇḍinā / daṇḍismā / daṇḍimhā	daṇḍinaḥ	Ab.	daṇḍihi / daṇḍibhi	
G.	daṇḍino / daṇḍissa	„	G.	daṇḍīnam	daṇḍinām
L.	daṇḍini / daṇḍismim / daṇḍimhi	daṇḍinī	L.	daṇḍīsu	daṇḍishu

Note. Stems in *in* also form the *nom. plur.* in *yo* (S. y + as) : ex. sīhā ca vyagghā ca atho 'pi dīpiyo (*Jat.* xiv. i, 27), the lions, the tigers, and even the elephants.

(viii). Feminine Stems in *i*, *ī*. (*i short and ī long*).

88. Stems in *i* have the suffix *m* in the *acc. sing* : ex. rattim ; the suffix *yá* in the *instr.*, *dat.*, *abl.*, and *gen. sing*: ex. rattiyā ; the suffixes *yam*, *yá*, and *o* in the *loc. sing.*

Declension of ratti (S. rātri) night.

S. Nom.	ratti	(S) rātriḥ	Pl. rattī, rattiyo	(S). rātrayaḥ	
Voc.	„	rātre			
Acc.	rattim	rātrim	rattī, rattiyo	rātrīḥ	
Inst.	rattiyā	rātryā	rattīhi, rattībhi	rātribhiḥ	
Dat.	„	rātraye / rātryai	rattīnam	rātribhyaḥ	
Abl.	„ , ratyā	rātryāḥ / rātreḥ	rattīhi, rattībhi	„	
Gen.	„	„ , „	rattīnam	rātrīnām	
P. 24. Loc.	rattiyam, rattyam, or ratyam; rattim; rattiyā, ratyā ; ratto.	rātryām / rātrau	rattīsu, rattisu	rātrishu	

89. In stems in *i*, the *acc. sing.* takes the suffix *yam* (S. y + am) : ex. itthiyam, itthim. P. 67.

Declension of itthī, (S. strī) Fem. a woman.

S. N.	itthī	(S). strī.	Pl. itthī, itthiyo	(S). striyaḥ
V.	itthi	„	„ , „	„
Ac.	itthiyam / itthim	striyam / strim	„ , „	„ or strīḥ
I.	itthiyā	striyā	itthīhi, itthībhi	stṛibhiḥ
D.	„	striyai	itthīnam	strībhyaḥ
Ab.	„	striyāḥ	itthīhi, itthībhi	„
G.	„	„	itthīnam	strīnām
P. 25. L.	„ / itthiyam	striyām	itthīsu	strīshu.

Note. For the word mahesi, a queen, we find a *gen. sing.* in *no*; ex. mahesino laddho me āvasatho (*Ját.* xxi, i, 9), I have received a queen's residence.

90. Declension of nadī, (S. nādi) Fem, a river.

S. N.	nadī.	(S). nadī	Pl. nadiyo, najjo, nadī	(S). nadyaḥ
V.	nadi	nadi	„ , „ , „	„
Ac.	nadiyam / nadim	nadīm	„ , „ , „	nadīḥ
I.	nadiyā / najjā	nadyā	nadīhi, nadībhi	nadībhiḥ P. 68.
D.	„	nadyai	nadīnam	nadībhyaḥ
Ab.	„	nadyāḥ	nadīhi, nadībhi	„
G.	„	„	nadīnam	nadinām
L.	nadiyam / najjam	nadyām	nadīsu	nadīshu

(ix). NEUTER STEMS IN *i* and *í*. (*i short and i long*).

91. Neuter stems in *i* are declined like those of the masculine, and only differ from them in the *nom, voc,* and *acc. pl.* whose suffix is *ini*; ex. aṭṭhīni (S. asthīni) from aṭṭhi, a bone. But these can be equally formed according to the analogy of masculine stems : ex. aṭṭhī.

Stems (neuter) in *í* are declined like those of the masculine, but present, in the *nom. voc.* and *acc. plur.*, the same peculiarity as above, and have the *nom.* and *voc. sing.* in *i short* : ex. sukhakāri (S. sukhakārin, stem in *in*), (*what does good*) a benefaction.

92. Declension of sakhi, (S. sakhi) Masc. a friend.

S. N.	sakhā	(S). sakhā	Pl.	sakhāno	(S). sakhāyaḥ
V.	„ , sakha sakhī, sakhi sakhe	sakhe		sakhāyo sakhino	„
P. 26. Ac.	sakham sakhāram sakharam	sakhāyam		sakhāno (sakhī *Childers*)	sakhīn
I.	sakhinā	sakhyā		sakhehi sakhebhi sakhārehi sakhārebhi	sakhibhiḥ
D.	sakhino sakhissa	sakhye		sakhīnam sakhārānam	sakhibhyaḥ
A.	sakhinā	sakhyuḥ		*like the Inst.*	„
G.	sakhino sakhissa	„		sakhīnām sakhārānam	sakhīnām
L.	sakhe	sakhyau		sakhesu sakhāresu	sakhishu

(x). Masculine stems in *u* and *ú* (*u short and u long*).

93. In the *acc. sing.*, these stems have the suffix *m*. The *nom.* and *acc. plur.* are formed in several ways.

1st, the vowel of the stem is *lengthened*: ex. bhikkhū, monks;

2nd, the vowel of the stem is *strengthened* and the suffix *o* is added to it: ex. bhikkhavo, (by *strengthening* is meant changing *u* into *av*);

3rd, the stem vowel is *unchanged* and takes the suffix *yo* (S. y + as) in the words hetu, a cause; jantu, a creature; ex. hetavo, hetuyo; jan- P. 69.
tavo, jantuyo;

4th, it takes the suffix *no* (S. n + as) in the word jantu: ex. jantuno (*Rūpasiddhi* (157) II, i, 65).

5th, the *voc. pl.* is formed by the suffix *e* or *o*, which is added to the *strengthened* vowel of the stem: ex. bhikkhave, bhikkhavo, or rather, it is like the *nom.* bhikkhū.

Declension of bhikkhu (*S. bhikshu*) masc. a mendicant friar.

S. N.	bhikku	(S). bhikshuḥ	Pl.	bhikkhū,	bhikkhavo (S). bhikshavaḥ
V.	„	bhiksho	he	„ , „ ,	bhikkhave, „

S. Ac.	bhikkhu*m* (S). bhikshu*m*	Pl. bhikkhū,	bhikkhavo (S). bhikshūn		
I.	bhikkhunā	bhikshūṇa	bhikkhūhi,	bhikkhūbhi	bhikshubhiḥ
P. 27. D.	bhikkhuno / bhikkhussa	bhikshave	bhikkhūna*m*	„	bhikshubhyaḥ
Ab.	bhikkhunā / bhikkhusmā / bhikkhumhā	bhikshoḥ	bhikkhūhi,	bhikkhūbhi	„
G.	bhikkhuno / bhikkhussa	„	bhikkhūna*m*	„	bhikshūnā*m*
L.	bhikkhusmi*m* / bhikkhumhi	bhikshau	bhikkhūsu / bhikkhusu	„	bhikshushu

94. Stems in *ú* are distinguished by their manner of forming the *nom. voc.* and *acc. pl*: e. g. abhibhū (S. Nom. Sing. abhibhūḥ) a conqueror, makes in the *nom.* and *acc. pl.* abhibhu; the *voc. sing.* is abhibhu: the suffix *e* is not admitted in the *plural vocative.*

The words sahabhū, one who is enduring; sabbaññū (S. sarvajña) one who is omniscient; have a form in *no* in the *nom.* and *acc. pl*: ex. sahabhuno, but also, forms in *ú* and *uvo*: sahabhū, sahabhuvo. Sabbaññū, however, has only the two forms sabbannū and sabbaññuno.

(xi). FEMININE STEMS IN *u* AND *ú*. (*u short and u long*).

95. Feminine stems in *u* are declined like ratti.

Declension of piyaṅgu, (S. priyaṅgu) Fem. panick seed.

S. N.	piyaṅgu (S).	priyaṅgu	Pl. piyaṅguyo	piyaṅgu	(S). priyaṅgavaḥ
V.	„	priyaṅgo	„	„	„
Ac.	piyaṅgu*m*	priyaṅgu*m*	„	„	priyaṅguḥ P 70.
I.	„	priyaṅgvā	piyaṅgūhi,	piyaṅgūbhi	priyaṅgubhiḥ
P. 28. D.	piyaṅguyā	priyaṅgave / priyaṅgvai	piyaṅgūna*m*		priyaṅgubhyaḥ
Ab.	„	priyaṅgvāḥ / priyaṅgoḥ	piyaṅgūhi,	piyaṅgūbhi	„
G.	„	do, do	piyaṅgūna*m*	piyaṅgūya*m*	priyaṅgūnā*m*
L.	„	priyaṅgva*m* / priyaṅgau	piyaṅgūsu,	piyaṅgusu	priyaṅgushu

In like manner are declined: dhātu (S. dhātu) an element; daddu (S. dadru), a kind of cutaneous eruption, ringworm; kaṇḍu (S. kaṇḍu) the itch; kacchu (S. kacchu) the scab; rajju (S. rajju) a rope; kaṇeru (S. kaṇeru) an elephant; etc.

96. Feminine stems in *ú* are declined like itthī: ex. jambū (S jambū), the rose-apple tree, *Eugenia Jambu.*

Sing. Nom. jambū		Plur. Nom. jambū,	jambūyo
Voc. jambu		Voc. „	„
Acc. jambu*m*, etc.		Acc. „	„ , etc.

In like manner are declined: vadhū (S. vadhū) a bride, a daughter-in-law ; sarabhū (S. çarabhū) reed-born (*epithetical*) ; sutanū (S. sutanū, m ; sutanvi, f) a beautiful body ; camū (S. camū) an army ; etc.

(xii). NEUTER STEMS IN *u* AND *ú*. (*u short and u long*).

97. As an example of neuter stems in *u*, the *Rúpasiddhi* (199) II, 4, 7, gives the word āyu (S. āyus), age, which is declined under two stems, one in *s*, as *in Sanskrit*, the other in *u*.

Declension of ayu. (S. āyus) Neut. life, age.

S. N.	āyu	(S) āyuḥ	Pl. āyu, āyūni	(S). āyū*m*shi
V.	„	„	„ „	„
Ac.	āyu*m*	„	„ „	„
I. & Ab.	āyunā, āyusā	āyushā	āyūhi, āyūbhi	āyurbhiḥ / āyurbhyaḥ
G. & D.	āyuno / āyussa	āyushaḥ / āyushe	āyūna*m*	āyu-ha*m* / āyurbhyaḥ
L.	āyusmi*m*, āyumhi	āyushau	āyūsu	āyushu

P. 29. In like manner are declined : cakkhu (S. cakshus) the eye ; vasu (S. vasu) wealth ; dhanu (S. dhanus) a bow ; dāru (S. dāru) wood ; madhu (S. madhu) honey ; vatthu (S. vastu) substance, a story ; matthu (S. mastu) whey ; assu (S. açru) a tear ; etc.

98. Neuter stems in *ú*, such as gotrabhu, *a thing that is in a fit state for sanctification*, are declined like the masculine abhibhū, with P. 71. the peculiarities which are noted in the following table :

Declension of gotrabhū cittam Neut. a heart fit to be sanctified.

Sing. Nom. gotrabhu	cittam	Pl. N. gotrabhū, gotrabhūni,	'oittā or cittāni		
Voc. „	„	Voc. „ „	„	do,	do
Acc. gotrabhu*m*	„	Acc. „ „	„	citte,	do
Instr. gotrabhunā, etc.					

MASCULINE STEMS IN *o*.

99. Declension of go (S. go) Masc. a bull, [also Fem. a cow, see *Childers' P. Dic.*].

S. N.	go	(S). gauḥ	Pl.	gavo gāvo,	(S). gāvaḥ
V.	go	,,		,, , ,,	,,
Ac.	gavam gāvam gāvum	gām		,, , ,,	gāḥ
I.	gavena gāvena	gavā		gohi gobhi	gobhiḥ
P. 30. D.	gavassa gāvassa	gave		gavam gunnam gonam	gobhyaḥ
Ab.	gavā gāvā gavamhā gāvamhā gavasmā gāvasmā	goḥ		gohi gobhi	gobhyaḥ
G.	gavassa gāvassa	goḥ		gavam gunnam gonam	gavām
L.	gave gāve gavamhi gāvamhi gavasmim gāvasmim	gavi		gavesu gāvesu gosu	gosu

(Note. *Probably* the long vowel forms as *gávam*, *gávena*, etc. are *feminine*) *E. T.*

STEMS IN *u* (S. ṛi). P. 72.

100. The words satthu (S. çastṛi), a teacher; pitu (S. pitṛi), a father; mātu (S. mātṛi), a mother; bhātu (S. bhrātṛi), a brother; dhītu (S. duhitṛi), a daughter; kattu (S. kartṛi), a doer; etc., have the *nom. sing.* in *á*: ex. satthā. In the *voc.*, the *á* is shortened at will: ex. satthā or sattha. These stems are declined thus:

Declension of satthu (S. çastṛi) Masc. a teacher.

S. N.	satthā	(S). çāstā	Pl.	satthāro	(S). çāstāraḥ
V.	satthā sattha	çāstaḥ		,,	,,

S. Ac.	satthāram	(S). çāstāram	Pl.	satthāro	(S). çāstṛīn
I.	satthārā satthunā	çāstrā		sattārehi sattārebhi	çāstṛibhiḥ
P. 31. D.	satthussa satthuno satthu	çāstre		satthārānam satthānam	çāstṛibyaḥḥ
Ab.	satthārā	çāstuḥ		satthārehi satthārebhi	çāstṛibhyaḥ
G.	satthussa satthuno satthu	çāstuḥ		satthārānam satthānam	çāstṛīnām
L.	satthari	çāstari		satthāresu	çāstṛishu

In like manner are declined: netu (S. netṛi), a guide; sotu (S. çrotṛi), a hearer; ñātu (S. jñātṛi), one who knows; jetu (S. jetṛi), a conqueror; chettu (S. chettṛi), one who cuts; bhettu (S. bhettṛi), one who breaks; dātu (S. dātṛi), a giver; dhātu (S. dhātṛi), a sovereign, etc.

101. The words *pitu* and those [the four] which follow are distinguished from the *satthu* class, 1*st*, by the *nom. plur.*: ex. pitaro; 2*nd*, by the new forms of the *instr.* and *abl. plur.*: ex. pituhi, pitūbhi; 3*rd*, by the *gen.* and *dat. plur.*: ex. pitūnam, pitunnam; 4*th*, by the *loc. plur.* pitūsu.

The word kattu (S. kartṛi) also, makes a form in ūsu, kattūsu, in the *loc. plur.*

102. Before the *abl.* suffix *to*, (Cf. §. 75. para. 2) the vowel *u* of the stem is changed into *i* in these words: ex. pitito, mātito, etc. This change even takes place in combination: ex. pitipakkho, mātipakkho.

103. The following peculiarities are to be noted in the declension of mātu. (S. mātṛi).

Declension of mātu (S. mātṛi), Fem. a mother.

S. N.	mātā	(S). mātā	Pl.	mātaro	(S). mātaraḥ
V.	„	mātaḥ		„	„
Ac.	mātaram	mātaram		„	mātṛīḥ
P. 32. I.	mātarā mātyā	mātrā		mātarehi, mātarebhi mātūhi, mātūbhi	mātṛibhiḥ
D.	mātu mātuyā	mātre		mātarānam, mātānam mātūnam	mātṛibhyaḥ
Ab.	mātarā mātyā	mātuḥ		mātarehi, mātarebhi mātūhi, mātūbhi	

G.	{mātu / mātuyā}	mātuḥ	{mātarānam, mātānam / mātūnam}	mātṛīnām
L.	mātari	mātari	mātaresu, mātūsu	mātṛishu

II. Declension of *Stems ending with a Consonant.*

104. In Pāli, the declension of these stems exists only in a *few* instances. By the side of ancient forms proceeding from stems ending with a consonant, there appear to be forms coming from stems ending with a vowel.

(i) Stems in *o* (S. *as*).

105. The words mano (S. manas) mind; vaco (S. vacas), discourse; vayo (S. vayas), age; tapo (S. tapas), heat; ceto (S. cetas), thought; tamo (S. tamas), obscurity; yaso (S. yaças), glory; ayo (S. ayas), iron; payo (S. payas), a beverage; siro (S. çiras), the head; uro (S. uras), the breast; aho (S. ahan), a day; are declined in the following manner:

Declension of mano (S. manas) Neut. mind.

S. N.	mano	(S). manaḥ	Pl. manā	(S). manāṁsi	
V.	mana	„	„	„	
Ac.	manaṁ	„	mane	„	
I.	{manasā / manena}	manasā	{manehi / manebhi}	manobhiḥ	P. 74.
D.	{manaso / manasso}	manase	manānaṁ	manobhyaḥ	
Ab.	{manā / manasmā / manamhā}	manasaḥ	{manehi / manebhi}	„	
G.	{manaso / manassa}	„	manānaṁ	manasāṁ	
P. 33. L.	{manasi, mane / manasmiṁ / manamhi}	manasi	manesu	manaḥsu	

106. For the declension of stems in *in*, see above § 87.

(ii) Stems in *an*.

107. The words brahma (S. brahman), masc. a Brahma angel, a Buddha; rāja (S. rājan), masc. a king; atta (S. ātman), masc. the soul; etc., follow their several stems in their respective declensions.

108. Declension of brahma (S. brahman) Masc. a Buddha.

P .34.

S. N.	brahmā	(S). brahmā	Pl. brahmāno,	(S). brahmāṇaḥ
V.	brahme	brahman	„	„
Ac.	brahmānam / brahmam	brahmāṇam	„	brahmaṇaḥ
I.	brahmunā	brahmaṇa	brahmehi, / brahmebhi	brahmabhiḥ
D.	brahmuno / brahmassa	brahmaṇe	brahmānam, / brahmūnam	brahmabhyaḥ
Ab.	brahmunā	brahmaṇaḥ	brahmehi, / brahmebhi	„
G.	brahmuno / brahmassa	„	brahmānam, / brahmūnam	brahmaṇām
L.	brahmaṇi	brahmaṇi	brahmesu	brahmasu

P. 75.

109. Declension of rāja (S. rājan) Masc. a king.

S. N. rājā	(S). rājā	Pl. rājāno	(S.). rājānaḥ
V. rājā, rāja	rājan	„	„
Ac. rajānam, rajam	rājānam	„	rājñaḥ
I. rājena, raññā	rājñā	rājūhi, rājūbhi / rājehi, rājebhi	rājabhiḥ
D. rājino, raññe	rājñe	rājūnam / rājānam, raññam	rājabhyaḥ
Ab. rājato, raññā	rājñaḥ	rājūhi, rājūbhi / rājehi, rājebhi	„
G. rājino, raññe	„	rājūnam / rājānam, raññam	rājñām
L. rājini, raññe	rājñi, rājani	rājūsu, rājesu,	rājasu

P. 35.

110. Declension of atta (S. ātman), Masc. the soul.

S. N.	attā	(S). ātmā	Pl. attāno	(S). ātmānaḥ
V.	attā / atta	ātman	„	„
Ac.	attānam / attam	ātmānam	„	ātmanaḥ
I.	attanā / attena	ātmāna	attehi / attebhi	ātmabhiḥ
D.	attano	ātmane	attānam	ātmabhyaḥ
Ab.	attanā	ātmanaḥ	attehi / attebhi	„
G.	attano	„	attānam	ātmanām
L.	attani	ātmani	attesu	ātmasu

P. 76.

(iii) Stems in *vat, mat.*

111. These stems have *á* for the suffix of the *nom. sing.*: ex. guṇavā (S. guṇavān) from guṇavat (S. guṇavat), virtuous. The stem himavat (S. himavat) cold, snowy, the Himalayas; takes the double form himavanto or himavā in the *nom. sing.*

112. The *voc. sing.* is formed in *three* ways: 1st, guṇava*m*; 2nd, guṇava; 3rd, guṇavā. In other cases they regularly follow their several stems; ex.:

P. 36.

Stem *vat.* Stem *a.*

Declension of guṇavā, *m.* (guṇavatī, guṇavantī, *f*; guṇavanta*m*, *n.*) virtuous.

S. N.	guṇavā	(S). guṇavan	Pl { guṇavanto, guṇavantā }	(S). guṇavantaḥ
V.	{ „ , guṇava / guṇava*m* }	„	„	„
Ac.	guṇavanta*m*	guṇavanta*m*	guṇavante	guṇavataḥ
I.	{ guṇavatā / ganavantena }	guṇavatā	{ guṇavantehi, / guṇavantebhi }	guṇavadbhiḥ
D.	{ guṇavato / guṇavantassa }	guṇavate	{ guṇavata*m* / guṇavantāna*m* }	guṇavadbhyaḥ P. 77·
Ab.	{ guṇavatā / guṇavantasmā / guṇavantamhā }	guṇavataḥ	{ guṇavantehi / guṇavantebhi }	
G.	{ guṇavato / guṇavantassa }	„	{ guṇavata*m*, / guṇavantāna*m* }	guṇavatā*m*
L.	{ guṇavati / guṇavante / guṇavantasmi*m* / guṇavantamhi }	guṇavati	guṇavantesu	guṇavatsu

[The feminine is declined like itthī].

113. The *neuter* stems have the forms guṇava*m* (S. guṇavat) in the *nom. sing*; guṇavantā or guṇavantāni (S. guṇavanti), in the *nom. plur.*

The other cases are like those of masculine stems.

114. The words satima (S. smṛitimat) of retentive memory, reflecting; bandhuma (S. bandhumat) having relatives; follow *two* stems in the *acc. sing.*: 1st, satima*m*; 2nd, satimanta*m*; and *three* in the *gen. sing.*: 1st, satimassa; 2nd, satimato; 3rd, satimantassa.

P. 37. 115. In like manner are declined : kuḷavā (S. kulavat) belonging to a high family ; phalavā (S. phalavat) bearing fruit ; yasavā (S. yaçasvat) famous ; dhanavā (S. dhanavat) wealthy ; sutavā (S. çrutavat) ; learned in religious literature; bhagavā (S. bhagavat) worshipful ; himavā (S. himavat), cold, snowy; balavā (S. balavat) strong; sīlavā (S. çilavat) moral, virtuous ; paññavā (S. prajñāvat) wise ; dhitimā (S. dhṛitimat) courageous ; gatimā (S. gatimat) having the power of motion ; matimā (S. matimat) sensible, wise ; jutimā (S. dyutimat) brilliant; sirimā (S. çrīmát) fortunate, prosperous ; hirimā (S. hrīmat) modest ; etc.

(iv) Stems in *at*.

116. Stems in *at* are distinguished from the preceding by the formation of the *nom. sing.*, which is in *am*, and are declined thus :

Declension of gacch*am*, gacchanto, *m.* (gacchatī, gacchantī, *f*; gacch*am* and gacchantam, *n.*) going.

S. N.	gacch*am* gacchanto	(S). gacchan	Pl. gacchanto gacchantā	(S). gacchantaḥ P. 78.
V.	gacch*am*, gacchā, gaccha	gacchantam	„ „ „	„
Ac.	gacchantam	gacchatam	gacchante	gacchataḥ
I.	gacchatā, gacchantena	gacchatā	gacchantehi, gacchantebhi	gacchadbhiḥ
D.	gacchato, gacchantassa	gacchate	gacchatam, gacchantānam	gacchadbhyaḥ
Ab.	gacchatā gacchantasmā, gacchantamhā	gacchataḥ	gacchantehi, gacchantebhi	„
G.	gacchato, gacchantassa	„	gacchatam, gacchantānam	gacchatānam
L.	gacchati, gacchante gacchantasmim gacchantamhi	gacchati	gacchantesu	gacchatsu

P. 38.

In like manner are declined : maham (S. mahat) mahatī, mahantī, f ; mahantam, n ; great ; caram (S. carat) walking ; tiṭṭham (S. tishṭhat) standing ; dadam (S. dadat) giving ; bhuñjam (S. bhuñjat) eating ; etc.

In the *neuter* stems the *nom. sing.* has the following form gacch*am* (S. gacchat) ; the *nom. plur.* gacchantā or gacchantāni (S. gacchanti).

Complete declension of guṇavā, *m.*; guṇavatī,—vantī, *f.*; guṇava*m*,—vanta*m*, *n.*; virtuous, excellent.

	Singular.			Plural.		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	guṇavā	guṇavatī, —vantī,	guṇava*m*, —vanta*m*	—vanto, —vantā	—vantī, —vantiyo	—vantā, —vantāni
V.	—vā, — va, —va*m*	—vati,—vanti	„ „ „	—vantā	„ „ „	„ „ „
Ac.	—vanta*m*	—vatiya*m*, —vantya*m* —vati*m*, —vanti*m*	„ „ „	—vante	„ „ „	„ „ „
I.	—vatā, —vantena	—vatiyā, —vantiyā	—vantena	—vantehi, —vantebhi	—vantīhi, —vantībhi	like the Masc.
D.	—vato, —vantassa	„ „ „	—vantassa	—vata*m*, —vantāna*m*	—vantīna*m*	
Ab.	—vatā, —vantasmā —vantamhā	„ „ „	—vantasmā, —vantamhā	like the I.	like the I.	
G.	like the D.	„ „ „	like the D.	„ „ D.	„ „ D.	
L.	—vati, —vante —vantasmi*m*, —vantamhi	„ „ „ —vatiya*m* —vantiya*m*	—vantasmi*m*, —vantamhi	—vantesu	vantísu	

Complete declension of gaccha*m*,—anto, *m.*; —atí,—antí, *f.*; —*am*,—anta*m*, *n.*; going.

	Singular.			Plural.		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	gaccha*m*, —anto	—atī, —antī	—a*m*, —anta*m*	—anto, —antā	—antī, —antiyo	—antā, —antāni
V.	— *m*, — ā, — a	—ati, — anti	〃 〃 〃 〃	〃 〃 〃	〃 〃 〃	〃 〃 〃
Ac.	—anta*m*	—atiya*m*, —antiya*m*, —ati*m*, —anti*m*	〃 〃 〃 〃	—ante	〃 〃 〃	〃 〃 〃
I.	—atā, —antena	—atiyā, —antiyā	—antena	—antebhi, —antebbhi	—antíhi, —antíbhi	like the Masc.
D.	—ato, — antassa	〃 〃 〃	—antassa	—ata*m*, —antánam	—antínam	
Ab.	—atā, —antasmā, —antamhā	〃 〃 〃	—antasmā, —antamhā	like the I.	like the I.	
G.	like the D.	〃 〃 〃	like the D.	〃 〃 D.	〃 〃 D.	
L.	—ati, — ante, —antasmi*m*, —antamhi	〃 〃 〃, —atiya*m*, —antiya*m*	—antasmi*m*, —antamhi	—antesu	—antísu	

Pages 37 and 38 are additional matter. E. T.

117. Bhavanta (S. bhavat) Lord, sir, appropriates *three* forms in the *nom* and *voc. plur.*, bhavanto (S. bhavantaḥ), bhavantā, bhonto.

In the *voc. sing.*, we find the following variations: bho, bhavante, bhonto, bhontā (S. bhavan).

The *instr.* and *gen. sing.* are formed thus:

S. I. bhavantena, bhavatā, bhotā (S. bhavatā).
G. bhavantassa, bhavato, bhoto (S. bhavataḥ).

The *acc. plur.* has *two* forms: bhavante, bhonte (S. bhavataḥ).

P. 39. 118. Santa (S. sat) being, good, wise; preserves the *ancient* form *sabbhi* (S. sabbhiḥ) in the *instr.* and *abl. plur.* arising from a stem ending with a consonant: ex. sabbhir eva samāsetha, sabbhi kubetha santhavam, [associate with the good, become intimate with them, *E. T.*] (*Ját.* xx. *i*, 5); but it also exhibits the form santehi.

(v). 119. Declension of puma (S. pums), Masc. a male. P. 79.

S. N.	pumā	(S). pumān	Pl. pumāno	(S). pumāmsaḥ
V.	pumam	puman	„	„
Ac.	„	pumāmsam	„	pumsaḥ
I.	pumānā, pumunā, pumena	pumsā	pumānehi, pumānebhi	pumbhiḥ
D.	pumuno, pumassa	pumse	pumānam	pumbhyaḥ
Ab.	pumunā	pumsaḥ	pumānehi, pumānebhi	„
G.	pumuno, pumassa	„	pumānam	pumsām
L.	pumāne, pume, pumasmim, pumamhi	pumsi	pumāsu, pumesu	pumsu

120. The words kamma (S. karman), business; nāma (S. nāman), a name; thāma (S. sthāman), force; from their *gen.* and *abl. sing.* alike. They have also the following forms in the *abl.*, kammā, kammasmā, kammamhā. The word thāma makes thaminā, thamena, thamasā, in the *instr. sing.*

P. 40. (vi). 121. The declension of *yuva* (S. yuvan), young, a youth.

S. N.	yuvā	(S). yuvā	Pl. yuvāuo, yuvānā	(S). yuvānaḥ
V.	„ yuva yuvānā yuvāna	yuvan	yuvānā	
Ac.	yuva*m* yuvāna*m*	yuvānam	yuve, yuvāne	yūnaḥ
P. 41. I.	yuvānā yuvānena yuvena	yūnā	yuvehi, yuvebhi yuvānehi, yuvānebhī	yuvabhiḥ P. 80.
D.	yuvānassa yuvassa	yūne	yuvāna*m*, yuvānāna*m*	yuvabhyaḥ
Ab.	yuvāna yuvānasmā yuvànamhā	yūnaḥ	yuvehi, yuvebhi yuvānehi, yuvānebhi	
G.	yuvānassa yuvassa	„	yuvāna*m*, yuvānāna*m*	yūnā*m*
L.	yuve yuvasmi*m* yuvamhi yuvāne yuvānasmi*m* yuvānamhi	yūni	yuvesu yuvānesu yuvāsu	yuvasu.

[Feminine yuvatī, a maiden, (*Childers*)].

VIII. Degrees of Comparison.

122. The *comparative* is formed by means of the suffixes;
1st, *tara* (S. tara); 2nd, *iya* (S. īyas);
the *superlative* by means of the suffixes:
1st, *tama* (S. tama): 2nd, *iṭṭha* (S. ishṭha); 3rd, *issika*: ex.

Pos.	Masc. pāpo,	Fem. pāpā,	Neut. pāpa*m*	(S. pāpaḥ), criminal.
Com.	„ pāpataro,	„ pāpatarā,	„ pāpatara*m*	(S. pāpatara);
or	„ pāpiyo,	„ pāpiyā,	„ pāpiya*m*	(S. pāpīyas),
Sup.	„ pāpatamo;	„ pāpatamā;	„ pāpatama*m*;	(S. pāpatama); P. 81.
or	„ pāpiṭṭho;	„ pāpiṭṭhā;	„ pāpiṭṭha*m*;	(S. pāpishṭha);
or	„ pāpissiko;	„ pāpissikā;	„ pāpissika*m*.	

123. In order to make a statement more forcible, the suffix of the comparative may be added to that of the superlative: ex. pāpiṭṭhataro (S. pāpishṭhataraḥ).

124. Some adjectives form their comparative and superlative from *new* stems: ex.

	Positive.	*Comparative.*	*Superlative.*
	vuddha (S. vṛiddha), old;	jeyyo (S. jyāyas);	jeṭṭho (S. jyeshṭha).
P. 42	pasattha (S. praçasya), praised;	„ (S. „); or seyyo (S. çreyas);	„ (S. „). seṭṭho (S. çreshṭha).
	antika (S. antika), near;	nediyo (S. nedīyas);	neditṭho (S. nedishṭha).
	bāḷha (S. vāḍha), excessive;	sādhiyo (S. sādhīyas;	sādhiṭṭho (S. sādhishṭha).
	appa (S. alpa), little; yuva (S. yuvan), young	kaniyo (S. kanīyas;	kaniṭṭho (S. kanishṭha).

125. The stems in *vat* (S. vat), *mat* (S. mat), *ví* (S. vin) reject these suffixes before those of the comparative, and superlative: ex.

Positive.	*Comparative.*	*Superlative.*
guṇavā (S. guṇavān), virtuous;	guṇiyo (S. guṇīyas);	guṇiṭṭho (S. guṇishṭha).
satimā (S. smṛitimān), mindful;	satiyo (S. smṛitīyas);	satiṭṭho (S. smṛitishṭha).
medhāvī (S. medhāvin), intelligent;	medhiyo (S. medhīyas);	medhiṭṭho (S. medhishṭha).

IX. Pronouns. P. 82.

126. Personal Pronouns.

1st Person.

Stem amha (S. asmad).

Declension of aham, I.

S. N.	aham	(S). aham	Pl. amhe, mayam	(S). vayam
Ac.	mammam, mam	mām, mā	„ , amhākam	asmān, naḥ
I.	mayā	mayā	amhehi, amhebhi	asmābhiḥ
P. 43. D.	amham, mama, mayham, mamam	mahyam, me	amham, amhākam, asmākam	asmabhyam, naḥ
Ab.	mayā	mat	amhehi, amhebhi	asmat
G.	amham, mama, mayham, mamam	mama, me	amham, amhākam, asmākam	asmākam, naḥ
L.	mayi	mayi	amhesu	asmāsu.

127. 2nd Person.

Stem tumha (S. tvad).

Declension of tuvam, tvam, Thou.

S. N.	tuvam, tvam	(S). tvam	Pl. tumhe,	(S). yūyaṃ	
Ac.	" , " / tavam, tam	tvam, tvā	" , " / tumhākam	yushmān, vaḥ	
I.	tvayā tayā	tvayā	tumhehi, / tumhebhi	yushmābhiḥ	P. 83.
P. 44. D.	tumham, / tuyham, tava	tubhyam, te	tumham, / tumhākam	yushmabhyam, vaḥ	
Ab.	tvayā, tayā	tvat	tumhehi, / tumhebhi	yushmat	
G.	tumham, / tuyham, tava	tava, te	tumham, / tumhākam	yushmākam, vaḥ	
L.	tvayi, tayi	tvayi	tumhesu	yushmāsu	

128. *No* (S. naḥ) and *vo* (S. vaḥ) are employed as the *acc.*, *dat.*, and *gen. plur.* of the pronouns of the 1st and 2nd persons respectively, provided, always, that the sentence does not begin with these words, and that they are not preceded by *ca*, *vá*, *eva*. They are also used as the *nom.* and *instr. plur*: ex. gamam no gaccheyyāma, we may go to the village; gāmam vo gaccheyyātha, you may go to the village.

Me and *te* are used as the *instr.*, *dat.*, and *gen. sing.* in accordance with the same rules

129. 3rd Person.

Stem ta (S. tad).

Declension of so, *m.*; sā, *f.*; tam, nam, *n.*; he, she, it; this; that.

Singular.

	Masc.		*Fem.*		*Neut.*	
N.	so	(S). saḥ	sā	(S). sā	tam, nam	(S). tad
Ac.	tam, nam	tam	tam, nam	tam,	tam, nam	tam
P. 45. I.	tena, nena	tena	tāya, nāya	tayā	tena, nena	tena
D.	tassa, nassa, / assa	tasmai	tassāya, tāya / tissāya, tissā / nassāya, nāya / tassā, nassā, / assā	tasyai	tassa, nassa, / assa	tasmai P. 8

	Masc.		*Fem.*		*Neut.*
Ab.	tamhā, namhā, tasmā, nasmā, asmā	(S). tasmāt	tāya, nāya	(S). tasyāḥ tamhā, namhā, tasmā, nasmā, asmā	(S). tasmāt
G.	tassa, nassa, assa	tasya	tassāya, tāya; tissāya, tissā; nassāya, nāya; tassā, nassā, assā	,, tassa, nassa, assa	tasya
L.	tamhi, namhi, tasmi*m*, nasmi*m*, asmi*m*	tasmin	tassa*m*, tāya*m*; nassa*m*, nāya*m* assa*m*, tissa*m*	tasyām tamhi, namhi, tasmi*m*, nasmi*m*, asmi*m*	tasmin

PLURAL.

	Masc.		*Fem.*		*Neut.*	
N.	te, ne	(S). ṭe	tāyo, tā, nā	(S). tāḥ	ṭṇi, nāni	(S). tāni
Ac.	te, ne	tān	,, ,, ,,	,,	,, ,, ,,	tāni
I.	tehi, tebhi, nehi, nebhi	taiḥ	tāhi, tābhi; nāhi, nābhi	tābhiḥ	tehi, tebhi, nehi, nebhi	taiḥ
D.	tesa*m*, nesa*m*	tebhyaḥ	tāsa*m*, nāsa*m*	tābhyaḥ	tesa*m*, nesa*m*	tebhyaḥ
Ab.	tehi, tebhi, nehi, nebhi	,,	tāhi, tābhi; nāhi, nābhi	,,	tehi, tebhi, nehi, nebhi	,,
G.	tesa*m*, nesa*m*	tesha*m*	tāsa*m*, nāsa*m*	tāsām	tesa*m*, nesa*m*	tesha*m*
L.	tesu, nesu	teshu	tāsu, nāsu	tāsu	tesu, nesu	teshu.

P. 46. P. 85.

DEMONSTRATIVE PRONOUNS.

130. Stem eta (S. etad).

Declension of eso, *m.* esā, *f.* eta*m*, *n.*; this, this one; that.

SINGULAR.

	Masc.		*Fem.*		*Neut.*	
N.	eso	(S). eshaḥ	esā	(S). eshā	etā*m*	(S). etad
Ac.	eta*m*	eta*m*	eta*m*	etā*m*	eta*m*	etaḍ

	Masc.	*Fem.*		*Neut.*
I.	The *other cases*	etāya	(S). etayā	The *other cases.*
P. 47. D.	both in the *singular* and	„ , étissāya, etissā;	etasyai	both in the *singular* and
Ab.	*plural* are declined like *so*	etāya	etasyāh	*plural* are declined like *tam*
G.	with *e* prefixed	„ , etissāya, etissā;		with *e* prefixed
L.		etāya, etāyam, etissam;	e	

PLURAL.

N. & Ac.	etāyo, etā	(S). etāḥ
I. & Ab.	etāhi, etābhi	I. etābhiḥ Ab. etābhyaḥ
D. & G.	etāsam	D. „ G. etāsām
Loc.	etāsu	etāsu

Note. In like manner are declined añña (S. anya) other, itara (S. itara) other, different; in the *masc. fem.*, and *neut.* In the *fem. sing. dat.* and *gen.* they respectively make aññissā, aññāya; itarissā, itarāya; in P. 86, the *loc.* aññissam, aññāyam; itarissam itarāyam.

Stem ima (S. idam).

131. Declension of ayam, *m.*; ayam, *f.*; idam, imam, *n.*; this.

SINGULAR.

	Masc.		*Fem.*			*Neut.*	
N.	ayam	(S). ayam	ayam	(S). iyam	idam, imam	(S). idam	
Ac.	imam	imam	imam	imām	„ , „	idam	
I.	anena, iminā	anena	imāya	anayā	anena, iminā	anena	
D.	assa, imassa	asmai	assāya, assā imissāya, imāya, imissā	asyai	assa, imassa	asmai	
Ab.	asmā, imasmā imamhā	asmāt	imāya	asyāḥ	asmā, imasmā, imamhā	asmāt	

	Masc.		*Fem.*		*Neut.*	
G.	assa, imassa	(S). asya	assāya, assā imissāya, imāya, imissā	(S). asyāḥ	assa, imassa	(S). asya
L.	asmi*m*, imasmi*m* imamhi	asmi*m*	assa*m*, imissa*m* imissā, imāya*m*	asyā*m*	asmi*m*, imasmi*m* imamhi	asmi

PLURAL.

	Masc.		*Fem.*		*Neut.*	
N.	ime	(S). ime	imāyo, imā	(S). imaḥ	imāni	(S). imāni
Ac.	ime	imān	„ , „	„	imāni	„
I.	ehi, ebhi imehi, imebhi	ebhiḥ	imāhi, imābhi	ābhiḥ	ehi, ebhi imehi, imebhi	ebhiḥ
D.	esānam, esam imesānam, imesam	ebhyaḥ	imāsānam, imāsam	ābhyaḥ	esānam, esam imesānam, imesam	ebhyaḥ
Ab.	ehi, ebhi imehi, imebhi	„	imāhi, imābhi	„	ehi, ebhi imehi, imebhi	„
G.	esānam, esam imesānam, imesam	eshām	imāsānam, imāsam	āsām	esānam, esam imesānam, imesam	eshām
L.	esu, imesu	eshu	imāsu	āsu	esu, imesu	eshu

Stem amu (S. adas).

132. Declension of asu, *m.* asu, *f.* adu*m*, *n.*; this, that.

SINGULAR.

	Masc.		*Fem.*		*Neut.*	
N.	asu	(S). asau	asu	(S). asau	adu*m*	(S). ada*m*
Ac.	amu*m*	amu*m*	amu*m*	amū*m*	„ , amu*m*	„
I.	amunā	amunā	amuyā	amuyā	amunā	amunā
D.	amussa, adussa	amushmai	„ , amussā	amushyai	amussa, adussa	amushmai

	Masc.		*Fem.*		*Neut.*	
Ab.	amusmā, amumhā (S). amushmat		amuyā (S). amushyāḥ		amusmā, amumhā (S). āmushmāt	
G.	amussa, adussa	amushya	,, amussa	,,	amussa, adussa	amushya
L.	amusmim, amumhi	amushmim	amuyam, amussam	amushyām	amusmim, amumhi	amushmim

PLURAL.

	Masc.		*Fem.*		*Neut.*	
N.	amū (S). amī		amuyo, amū (S). amuḥ		amū, amūni (S) amūni	
Ac.	amū	amūn	,, ,,	,,	,, ,,	,,
I	amūhi, amūbhi	amíbhiḥ	amūhi, amūbhi	amūbhiḥ	amūhi, amūbhi	amíbhiḥ
D.	amūsānam amūsam	amíbhyaḥ	amūsānam, amūsam	amūbhyaḥ	amūsānam, amūsam	amíbhyaḥ
Ac.	amūhi, amūbhi	,,	amūhi, amūbhi	,,	amūhi, amūbhi	,,
G.	amūsānam, amūsam	amíshām	amūsānam, amusam	amūshām	amūsānam, amūsam	amíshām
L.	amūsu	amíshu	amūsu	amūshu	amūsu	amíshu

133. The neuter has adum (S). adaḥ) in the *nom. sing.*; adum or amum (S). adaḥ) in the *acc. sing.*; amū, amūni (S. amūni) in the *acc. plural.*

Note. The suffix *ka* may be added to the stem *amu* to express scorn:

Masc.	*Masc.*
S. N. amuko, or asuko; this, that; such a one.	Pl. N. amukā or asukā,
Ac. amukam or asukam, etc	Ac. amuke or asuke, etc.

THE RELATIVE PRONOUN.

Stem ya (S. yad).

134. Declension of yo, *m.* yā, *f.* yam, *n.*; who, which what; he who; whoever.

Masc.				*Fem.*			
S. N. yo	(S). yaḥ	Pl. N. ye	(S). ye	S. N. yā	(S). yā	Pl. N. yāyo, yā	(S). yāḥ
Ac. yam	yam	Ac. ye	yān etc.	Ac. yam	yam	Ac. yāyo, yā	yaḥ, etc.

In the neuter, the *nom.* and *acc. sing.* become yam (S. yat), *plural* yāni (S. yāni), etc. *This stem is declined like sabba*; see § 136.

The Interrogative Pronoun.

Stem kim (S. kim).

135. Declension of ko, *m.* kā, *f.* kim *n.*; who? which? what? of what sort?

Masculine.

S. N.	ko	(S). kaḥ	Pl. N. ke	(S). ke	
Ac.	kam	kam	Ac. ke	kān	
I.	kena	kena	I. kehi, kebhi	kaiḥ	
D.	kassa, kissa	kasmai	D. kesam	kebhyaḥ	
Ab.	kasmā, kamhā	kasmāt	Ab. kehi, kebhi	„	
G.	kassa, kissa	kasya	G. kesam	keshām	
L.	kasmim, kismim / kamhi, kimhi	kasmin	L. kesu	keshu	

Feminine.

S. N.	kā	(S). kā	Pl. N. kāyo, kā	(S). kāḥ
Ac.	kam	kām	Ac. kāyo, kā	kāḥ

etc. *like sabba*; see § 136.

Neuter.

S. N.	kim	(S). kim	Pl. N. kāni	(S). kāni
Ac.	kim	kām	Ac. kām	

etc. *like the Masculine.*

X. Pronominal Adjectives.

136. Declension of sabba (S. sarva), all.

Singular.

	Masc.		*Fem.*		*Neut.*	
N.	sabbo	(S). sarvaḥ	sabbā	(S). sarvā	sabbam	(S). sarvam
V.	sabba	sarva	sabbe	sarve	sabba	„
Ac.	sabbam	sarvam	sabbam	sarvām	sabbam	„
I.	sabbena	sarvena	sabbāya	sarvayā	sabbena	sarvena
D.	sabbassa	sarvasmai	„ / sabbassa	sarvasyai	sabbassa	sarvasmai
Ab.	sabbasmā / sabbamhā	sarvasmāt	sabbāya	sarvasyāḥ	sabbasmā / sabbamhā	sarvasmāt
G.	sabbassa	sarvasya	„ / sabbassa	„	sabbassa	sarvasya
L.	sabbasmim / sabbamhi	sarvasmin	sabbāyam, / sabbāssam	sarvasyām	sabbasmim / sabbamhi	sarvasmin

PLURAL.

	Masc.		*Fem.*		*Neut.*	
N.	sabbā, sabbe (S).	sarve	sabbāyo, sabbā (S).	sarvāḥ	sabbāni (S).	sarvāni
V.	„ „ „	sarvān	„ „ „	„	sabbāni	„
A.	„ „ „	sarve	„ „ „	„	„	„
I.	sabbehi sabbebhi	sarvaiḥ	sabbāhi sabbābhi	sarvābhiḥ	sabbehi sabbebhi	sarvaiḥ
D.	sabbesānam sabbesam	sarvebhyaḥ	sabasānam sabbāsam	sarvābhyaḥ	sabbesānam sabbesam	sarvebhyaḥ
A.	sabbehi sabbebhi	„	sabbāhi sabbābhi	„	sabbehi sabbebhi	„
G.	sabbesānam sabbesam	sarveshām	sabbasānam sabbāsam	sarvāsām	sabbesānam sabbesam	sarveshām
L.	sabbesu	sarveshu	sabbāsu	sarvāsu	sabbesu	sarveshu

137. After this manner are declined :

2. katarà (S).	katara, what? which?	13. uttara (S).	uttarà, higher, upper, northern, subsequent.
3. katama	katama, what? which?		
4. ubhaya	ubhaya, both.	14. adhara	adhara, lower, inferior.
5. itara	itara, other, different.	15. ya	yad, who, which, what, he who, whoever.
6. añña	anya, other; other than, different from.	16. ta	tad, he; this; that.
7. aññatara	anyatara, one, a certain, some, some other, another.	17. ima	idam, this.
		18. amu	adas, this, that.
8. aññatama	anyatama, one of several, ascertain.	19. eta	etad, this, this one, that.
		20. kim	kim, who? which? what? of what sort?
9. pubba	purva, fore, first, former, eastern, earlier, ancient.	21. eka	eka, one.
10. para	para, distant, other, etc.	22. dvi	dvi, two.
11. apara	apara, other, subsequent western, etc.	23. ubha	ubha, both.
		24. ti	tri, three.
12. dakkhiṇa	dakshiṇa, right, dexterous, southern.	25. catu	catur, four.
		26. tumha	tvad, thou.
		27. amha	asmad, I.

These *twenty-seven* words are called *sabbanámáni* (S. sarvanāman).

138. In the words dakkhiṇa, uttara, the *fem. sing. loc.* may become dakkhiṇāya, uttarāya.

The word pubba has, like sabba, *two* forms for the *masc. pl. nom.* pubbā, pubbe (S. pūrvāḥ, pūrve); *three* in the *abl. sing.* pubbasmā,

pubbamhā (S. pūrvasmāt) ; pubbā (S. pūrvāt) ; and *as many* in the *loc. sing.* pubbasmim, pubbamhī (S. pūrvasmin) ; pubbe (S. pūrve).

139. If the words aforenamed enter into a *dvandva, tappurisa,*
P. 54. or *bahubbihi* compound, they follow *indifferently*, in the *nom. pl.*, the declension of *nouns* or *pronouns*: ex., in the *dvandva* katarakatame or katarakatamā, which ? (plur.),

In the other cases, these words follow only the declension of *nouns* :

ex. of *dvandva*, *Gen. Plur.* pubbāparānam, of the former and subsequent ; pubbuttarānam, of the north-eastern ; adharuttarānam, of the upper and lower.

ex. of *tappurisa ;* māsapubbāya in the former month ; māsapubbānam, of former months.

ex : of *bahubbihi* piyapubbāya, of former pleasure; piyapubbānam, of former pleasures.

The context alone can determine the meanings of such compounds. E. T.

The *bahubbihi compounds*, expressing *a direction towards the cardinal points*, constitute *the exception* ; ex : dakkhiṇapubbassam, in the southern ; dakkhiṇapubbassa, of the south-eastern ; uttarapubbassam, in the north-eastern ; uttarapubbassa, of the north-eastern are excepted.

140. *Kati*, how many ?, is declined *only* in the *plural*. It P. 92.
follows stems in *i* :

Declension of kati (plural), how many ?

Plur.	*N.* kati	(S). kati
	Ac. „	„
	I. katihi, katibhi	katibhiḥ
	D. katīnam	katibhyaḥ
	Ab. katihi, katibhi	„
	G. katīnam	katīnām
	L. katīsu	katīsu

XI. Numerals.

141. Eka (S. eka) is declined like sabba § 136.

Declension of eko, *m* ; ekā, *f* ; ekam, *n* ; one.

	Masc.		*Masc.*	
P. 55. S. N. eko	(S). ekaḥ	Plur. N. ekā, eke	(S). eke	
Ac. ekam	ekam etc.	Ac. „ , „	ekān, etc.	

It follows the declension of eta (S. etad) in the *Feminine* Cf. § 130. Sing. Dat. and Gen. ekissā, ekāya ; Loc. ekissa*m*, ekāya*m*.

The *neuter* eka*m* is declined like sabba*m*.

142. Declension of ubho, (S. ubhau) both.

Pl. N. & Ac. ubho, ubhe (S), ubhau

I. & Ab. { ubhohi, ubhobhi / ubhehi, ubhebhi } ubhābhyā*m*

Dat. & Gen. ubhinna*m* Dat. „ , Gen. ubhayoḥ

Loc. { ubhosu / ubhesu } ubhayoḥ

Note. The declension for all genders is the same. *Ubho* is *almost the only remains of a Dual form in Páli (Childers)* Cf. § 158. *E. T.*

143. Declension of dvi (S. dvi), two.

M. F. N.			
Nom. & Voc. dve, duve	(S). Masc. N. V. Ac. dvau,	Fem. dve	
Inst. & Abl. dvīhi, dvībhi	dvābhyā*m*		
Dat. & Gen. dvinna*m*, duvinna*m*	Dat. „ , Gen. dvayoḥ		
Loc. dvīsu	dvayaḥ		

144. Declension of ti (S. tri), three. P. 93.

	Masc.		*Fem.*	
N. & V.	tayo	(S). trayaḥ	N. tisso	(S). tisraḥ
Ac.	„	trīn	Ac. „	„
I.	{ tīhi / tībhi }	tribhiḥ	{ tīhi / tībhi }	tisṛibhiḥ
P. 56. D.	{ tiṇṇam / tiṇṇannam }	tribhyaḥ	D. tissanna*m*	tisṛibhyaḥ
Ab.	{ tīhi / tībhi }	„	Ab. { tīhi / tībhi }	„
G.	{ tiṇṇa*m* / tiṇṇannam }	{ trayāṇa*m* / trīṇāṁ, (*in the Vedas*) }	G. tissanna*m*	tisṛiṇāṁ
L.	tīsu	trishu	L. tīsu	tisṛishu

Neuter. Nom. & Acc. tīni (S. trīṇi). The rest like the Masc. E. T.

145. Declension of catu (S. catur), four.

Masculine.

Nom. cattāro	(S). catvāraḥ
Acc. cattāro, caturo	caturaḥ
Instr. catūhi, catūbhi, catubbhi	caturbhiḥ
Dat. catuṇṇa*m*	caturbhyaḥ
Abl. catūhi, catūbhi, catubbhi	„

Gen.	catuṇṇam	(S). caturṇam
Loc.	catūsu	caturshu

The *Feminine* is distinghished by the Nom. and Acc. catasso (S). catasraḥ D. and G. catassannam (S). D. catasṛibhyaḥ, G. catasṛiṇām.

The *Neuter*, Nom. and Acc. make cattāri, (S). catvāri. The rest like the *masc.* *E. T.*

146. Declension of pañca (S. pañcan), five.

Nom. and Acc.	pañca	(S). pañca
Instr.	pañcahi, pañcabhi	pañcabhiḥ
Dat.	pañcannam	pañcabhyaḥ
Abl.	pañcahi, pañcabhi	,,
Gen.	pañcannam	pañcānām
Loc.	pañcasu	pañcasu

P. 57.

In like manner are declined : cha (S. shash), six ; satta (S. saptan), seven; aṭṭha (S. ashṭan), eight; nava (S. navan), nine ; dasa (S. daçan), ten.

147. The numerals eka (S. eka), dvi (S. dvi), aṭṭha (S. ashṭan) *lengthen their final vowel* in combination with other numerals : P. 94.

Ex. ekādasa (S. ekādaça) eleven ; dvādasa (S. dvadaça) twelve ; aṭṭhādasa (S. ashṭadaça) eighteen.

148. The other numerals are :—

11. ekārasa or ekādasa (S. ekādaça); 12. bārasa or dvādasa (S. dvadaça) ; 13. terasa or telasa (S. trayodaça) ; 14. cuddasa, coddasa, catuddasa (S. caturdaça) ; 15. paṇṇarasa, pañcadasa (S. pañcadaça); 16. soḷasa (S. shoḍaça); 17. sattarasa, sattadasa (S. saptadaça); 18. aṭṭhārasa aṭṭhādasa (S. ashṭādaça); etc.

XII. Conjugation.

Classes of Verbs.

149. The *grammarians* divide Pāli verbs into *seven* classes.

The *First Class* is *bhú, etc.* (S. bhavādi), to be, and forms the stem of the four special tenses in various ways :

P. 58. 1st, the *radical* vowel (*i, u*) is *strengthened*, and to the *root thus modified* is added an *a* : ex. bho + *a* = bhava ;

2nd, if the root contains the vowel *a*, the stem is formed by *the simple addition* of an *a* : ex. pac + a = paca, to cook.

3rd, in the first class, the *native grammarians* also place the verbs *tud*, to strike (S. tud. VI), stem tuda ; *vis*, to enter (S. viç. VI), stem visa (S. viça) ; *nud*, to push (S. nud. VI), stem nuda (S. nuda) ; *dis*, to show (S. diç. VI), stem disa (S. diça) ; *likh*, to trace (S. likh. VI), stem likha P. 95.

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(S. likha); *phus*, to touch (S. spṛiç. IV), stem phusa (S. spṛiça); *etc.* which *do not modify the radical vowel.*

The verbs of this subdivision, with the exception of the last, *correspond to those of the VI. Class in Sanskrit.*

4th. The *native grammarians* also recognize a *fourth subdivision* in the *first class.* It comprises the *verbs whose characteristic stems are formed by reduplication*, viz.:— *hu* (S. hu III) to sacrifice, stem juho (S. juho, juhu); *há*, to abandon (S. hā. III), stem jahā (S. jahā), jaha (S. jahī); *dă*, to give (S. dā. III) dadā; *dhá*, to place (S. dhā III) dadhā; *etc.*

This subdivision therefore includes the Sanskrit III Class.

150. The *Second Class* is *rudh, etc* (S. rudhādi, VII) which inserts a nasal (in Pāli *m*, in Sanskrit *na, n*) in its *characteristic stem*, but, in Pāli, *the inflections are not added directly to this stem*, as in Sanskrit. This stem further takes *the formative a*: ex. rumdha to restrain; rumdhāmi (S. runadhmi) *Pres. Sing. 1st pers*, I restrain, rumdhāma (S. rundhmaḥ), *plur. 1st person*, we restrain.

151. The *Third Class* is *div, etc* (S. divādi, IV). It takes *the formative ya* (S. ya) in its *characteristic stem*, the *y* being *assimilated* to the *preceding consonant*: ex. div + *ya*, stem dibba (S. dīvya), to play.

P. 59. 152. The *Fourth Class* is *su* (S. çru), *etc.* (S. svādi. V). In order to form the *characteristic stem*, *ṇu*, *ṇá*, or *uṇá* (S. nu, no) is added to the *root* and the *u* of the *ṇu* may be *strengthened*: ex. from su (S. çru) to hear, are formed the following stems: suṇo (S. çriṇo), suṇomi (S. çriṇomi); suṇa, suṇāmi, I hear.

153. The *Fifth Class* is *kí, etc.* (S. kryādi. IX) to buy. In order to form its *characteristic stem*, *ná* (S. nā, na, nī) is added to the *root*: ex. vikkiṇa + ti (S. vikrīṇāti), he sells.

154. The *Sixth Class* is *tan, etc.* (S. tanādi. VIII) to stretch. It forms its *characteristic stem* by adding *o*, *u* (S. o, u), and *yira* to the *root*: ex. ṭano + mi (S. tanomi) I stretch, tano + ma (S. tanumaḥ) we stretch, tanu + te (S. tanute), it is stretched.

155. The *Seventh Class* is *cur, etc.* (S. curādi. X) to steal. It adds *e, aya*, and *i* to the *root*, provided that *the root be not terminated by a collocation of consonants, strengthens* the *radical* vowels, and *lengthens* the vowel *a*: ex. coremi (S. corayāmi) I steal; cintayati (S. cintayati) he thinks; ghāṭayati (S. ghāṭayati) he endeavours.

156. There remain in Pāli some verbal roots conjugated after the Sanskrit II. Class. i. e. *they directly add the inflexions to the root*: ex. as (S. as) to be, asmi, ahmi (S. asmi).

P. 60. INFLEXIONS OF TENSE, NUMBER, AND PERSON.

Voices.

157. Pāli, like Sanskrit, has [two] the *Transitive* or *Parassapada* (S. parasmaipada) and the *Intransitive* or *Áttanopada* (S. ātmanepada).

158. Pāli has lost the Dual as well in the verb as in the noun.

159. The Pāli verb has eight tenses (A) *four special* tenses:

1st, Present; *2nd*, Imperfect or 1st Preterite; *3rd*, Optative or Potential; *4th*, Imperative;

and (B) *four general* tenses:

5th, Perfect Reduplicated or 2nd Preterite; *6th*, Aorist or 3rd Preterite; *7th*, Future; *8th*, Conditional.

INFLEXIONS.

160. *Inflexions* of the Persons of the *Special* Tenses.

PRESENT.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Parassapada	mí	si	ti	ma	tha	anti
Parasmaipada (*S*).	*mi*	*si*	*ti*	*mas*	*tha*	*anti*
Attanopada	e	se	te	mhe	vhe	ant
Átmanepada (*S*).	*e*	*se*	*te*	*mahe*	*dhve*	*ant*

IMPERFECT.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Parassapada	a, *am*	o	ā	mhā	ttha	ū
Parasmaipada (*S*).	*am*	*s*	*t*	*ma*	*ta*	*an*
Attanopada	*im*	se	ttha	mhase	vha*m*	ttha*m*
Átmanepada (*S*).	*i*	*thás*	*ta*	*mahi*	*dhvam*	*anta*

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POTENTIAL.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Par:	eyyāmi, (e)	eyyāsi, (e)	eyya, (e)	eyyāma	eyyātha	eyyu*m*
Par: (*S*).	*yám*	*yás*	*yát*	*yáma*	*yáta*	*yus*
Att:	eyya*m*	etho	etha	eyyāmhe	eyyavho	era*m*
Átm: (*S*).	*íya*	*íthás*	*íta*	*ímahi*	*ídhvam*	*íran*

(The Imperative is on page 56).

Paradigm of Conjugational and Temporal

Tenses,		Present.		Imperfect or 1st Preterite.		Optative or Potential.		Imperative.	
Kaccayāna's Terms.		1. Vattamānā. *vibhatti.*		5. Hīyattanī, *v.*		3. Sattamī, *v.*		2. Pañcamī, *v.*	
Voices.	N. & P.	Pāli.	*Sanskrit.*	P.	*S.*	P.	*S.*	P.	*S.*
Parassapada.	S. 1.	mi	*mi*	a (*am*)	*am*	eyyāmi (e)	*yáṁ*	mi	*áni*
	2.	si	*si*	o	*s*	eyyāsi (e)	*yás*	hi	*hi* tāt
	3.	ti	*ti*	ā	*t*	eyya (e)	*yát*	tu	*tu* tāt
	P. 1.	ma	*mas*, masi	mhā	*ma*	eyyāma	*yáma*	ma	*áma*
	2.	tha	*tha*	ttha	*ta*	eyyātha	*yáta*	tha	*ta*, tāt
	3.	anti	*anti*	ū	*an*	eyyum	*yus*	antu	*antu*
Attanopada.	S. 1.	e	*e*	im	*i*	eyyam	*íya*	e	*ai*
	2.	se	*se*	se	*thás*	etho	*íthás*	ssu	*sva*
	3.	te	*te*	ttha	*ta*	etha	*íta*	tam	*tam*
	P. 1.	mhe	*mahe*	mhase	*mahi*	eyyāmhe	*ímahi*	āmase	*ámahai*
	2.	vhe	*dhve*	vham	*dhvam*	eyyavho	*ídhvam*	vho	*dhvam*
	3.	ante	*ante*	tthum	*anta*	eram	*íran*	antam	*antam*

The terminations in brackets are not given by Kaccayānā. Inflexions in type *Grammar*. In the Aorist alone the *common* finals of the various inflectional forms are

Inflexions of all Verbs.

Reduplicated Perfect or 2nd Preterite.		Aorist or 3rd Preterite.		Future.		Conditional.	
4. Parokkhā, *v.*		6. Ajjatanī, *v.*		7. Bhavissantī, *v.*		8. Kālātipattī, *v.*	
P.	*S.*	P.	*S.*	P.	*S.*	P.	*S.*
a	*a*	im	*am*	ssāmi	*syámi*	ssam	*syam*
e	*tha*	o	*i*, s	ssasi	*syasi*	sse (ssa)	*syas*
a	*a*	ī, i	t	ssati	*syati*	ssā (ssa)	*syat*
mha	*ma*	mhā	*mha*, ma	ssāma	*syáma*	ssamhā (ssamha)	*syáma*
ttha	*a*	ttha	ta, ṭa	ssatha	*syatha*	ssatha	*syata*
u	*us*	um, (ū)	*u*, *imsu*; an, us	ssanti	*syanti*	ssam*su*	*syan*
i	*e*	a	*am*, i	ssam	*sye*	ssam	*sye*
ttho	*se*	se	thas, ṭhas	ssase	*syase*	ssase	*syathás*
ttha	*e*	ā	*ttha* ta, ṭa	ssate	*syate*	ssatha	*syata*
mhe	*mahe*	mhe	mahi	ssāmhe	*syámahe*	ssāmhase	*syámahi*
vho	*dhve*	vham	dhvam ḍhvaṃ	ssavhe	*syadhve*	ssavhe	*syadhvam*
re	*ire*	ū, (imsu)	*um* anta, ata	ssante	*syante*	ssimsu	*syanta*

differing from those in *italics* in the *S.* columns, are taken from *Williams' or Benfey's Sanskrit* given, and they will be found similar to those of the Imperfect. *E. T.*

Imperative.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Par:	mi	hi	tu	mà	tha	antu
Par: (S).	*áni*	*hi*	*tu*	*áma*	*ta*	*antu*
Att:	e	ssu	tam	āmase	vho	antam
Átm: (S).	*ai*	*sva*	*tam*	*ámahai*	*dhvam*	*antám*

P. 62. **161. Paradigms.** P. 98.

I. *Present*: *Parassapada.*

Class.	Root.	Class.	Stem.	*Singular.* 1.	2.	3.	*Plural.* 1.	2.	3.
I.	bhū	...	bhava	bhavāmi	bhavasi	bhavati	bhavāma	bhavatha	bhavanti
(S).	*bhú*	*I*	*bhava*	*bhavámi*	„	„	*bhavámaḥ*	„	„
II.	tud	...	tuda	tudāmi	tudasi	tudati	tudāma	tudatha	tuḍanti
(S).	*tud*	*VI*	*tuda*	„	„	„	*tudámaḥ*	„	„
III.	div	...	dibba	dibbāmi	dibbasi	dibbati	dibbāma	dibbatha	dibbanti
(S).	*div*	*IV*	*dívya*	*dívyámi*	*dívyasi*	*dívyati*	*dívyámaḥ*	*dívyatha*	*dívyanti*
IV.	su	...	(a) suṇo (b) suṇa	suṇomi suṇāmi	soṇosi suṇāsi suṇasi	suṇoti suṇāti	suṇoma suṇāma	suṇotha suṇātha	suṇanti
(S).	*çru*	*V*	*çriṇu* *çriṇo*	*çriṇomi*	*çriṇoti*	*çriṇoshi*	*çriṇumaḥ*	*çriṇutha*	*çriṇvanti*
V.	kī	...	kīṇā	kīṇāmi	kīṇāsi kīṇasi	kīṇāti	kīṇāma	kīṇātha	kīnanti
(S).	*krī*	*IX*	*kríṇí* *kríṇá* *krín*	*kríṇámi*	*kríṇási*	*kríṇáti*	*kríṇímaḥ*	*kríṇítha*	*krínanti*
P. 63. VI.	tan	...	tano tanu	tanomi	tanosi	tanoti	tanoma	tanotha	tanonti
(S).	*tan*	*VIII*	*tano* *tanu*	„	*tanoshi*	„	*tanumaḥ*	*tanutha*	*tanvanti*
VII.	cur	...	core coraya	coremi corayāmi	coresi corayasi	coreti corayati	corema corayāma	coretha corayatha	corenti corayanti

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				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
II.	as	...	as	asmi / amhi	asi	atthi	asma / amha	attha	santi
(*S*).	*as*	*II*	*as*	*asmi*	,,	*asti*	*smaḥ*	*stha*	*santi*
I.	hu	...	juho / juhva	juhomi / juhvāmi	juhosi / juhvasi	juhoti / juhvati	juhoma / juhvāma	juhotha / juhvatha	juhonti / juhvanti
(*S*).	*hu*	*III*	*juhu / juho*	*juhomi*	*juhoshi*	*juhoti*	*juhumaḥ*	*juhutha*	*juhvanti*
II.	rudh	...	rumdha	rundhāmi	rundhasi	rundhati	rundhāma	rundhatha	rundhanti
(*S*).	*rudh*	*VII*	*rundh / runadh*	*runadhmi*	*runatsi*	*runaddhi*	*rundhmaḥ*	*runddha*	*randhanti*

P. 64. 162. IMPERFECT OR FIRST PRETERITE PARASSAPADA. P. 100.

The *grammarians* do not give examples of this tense for all verbs, and, in Pāli, in the 1st and 2nd pers. of the plur., we find *a new compound formation, analogous to the Periphrastic Future of Sanskrit*: ex. abhava + mha, + ttha (from as, the 1st and 2nd pers. plur. of the present).

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
I.	bhū	...	bhava	abhávam / abhava	abhavo	abhavā	abhavamhā	abhavattha	abhavū
(*S*).	*bhú*	*I*	*bhava*	*abhavam*	*abhavaḥ*	*abhavat*	*abhaváma*	*abhavattha*	*abhavan*

163. The imperfect of kar (S. kṛi. VIII) has two forms.

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
VI.	kar	...	karo	akam / akaram	akaro	akā / akarā	akamhā / akaramhā	akattha / akarattha	akarū
(*S*).	*kṛi*	*VIII*	*karo / kuru / kur*	*akaravam*	*akaroḥ*	*akarot*	*akurma*	*akuruta*	*akurvan*

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
I.	dā	...	dā	adadam	adado	adadā	adadamhā	adadattha	adadum
(*S*).	*dá*	*III*	*dadá*, *dad*	*adadam*	*adadáḥ*	*adadát*	*adadma*	*adatta*	*adaduḥ*

165. Potential or Optative, Parassapada.

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
P. 65. I.	bhū	...	bhava	bhave, bhaveyyāmi	bhave, bhaveyyāsi	bhave, bhaveyya	bhaveyyāma	bhaveyyātha	bhaveyyum
(*S*).	*bhú*	*I*	*bhava*	*bhaveyam*	*bhaveḥ*	*bhavet*	*bhavema*	*bhaveta*	*bhaveyuḥ*
II.	tud	...	tuda	[tude, tudeyyāmi	tude, tudeyyāsi]	tude, tudeyya	[tudeyyāma	tudeyyātha	]tudeyyum
(*S*).	*tud*	*VI*	*tuda*	[*tudeyam*	*tudeḥ*]	*tudet*	[*tudema*	*tudeta*	]*tudeyuḥ*
III.	div	...	dibba	[dibbe, dibbeyyāmi	dibbe, dibbeyyāsi]	dibbe, [dibbeyya]	[dibbeyyāma	dibbeyyātha	dibbeyyum]P.101
(*S*).	*div*	*IV*	*dívya*	[*dívyám*	*divye*]	*dívyet*	[*dívyema*	*dívyeta*	*dívyuḥ*]
VII.	cur	...	core, coraya	[coreyyāmi, coraye, corayeyyāmi	coreyyāsi, coraye, corayeyyāsi]	coreyya, coraye, corayeyya	[coreyyāma, corayeyyāma	coreyyātha, corayeyyātha	]coreyyum, corayeyyum
(*S*).	*cur*	*X.*	*coraya*	*corayeyam*	[*corayeḥ*	*corayet*	*corayema*	*corayeta*]	*corayeyuḥ*

166. The potential is formed in the same manner in other verbs. We have e. g. from : *su*.

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
IV.	su	...	suṇo, suṇa	[suṇe, suṇeyyāmi	suṇe, suṇeyyāsi	suṇe, suṇeyya]	[suṇeyyāma	suṇeyyātha	]suṇeyyum
(*S*).	*çru*	*V.*	*çriṇo*, *çriṇu*	[*çriṇuyám*	*çriṇuyáḥ*	]*çriṇuyát*	[*çriṇuyáma*	*çriṇuyáta*	*çriṇuyuḥ*]

				Singular.			Plural.		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
	from : *tan.*								
VI.	tan	...	tano / tanu	[tane / taneyyāmi	tane / taneyyāsi	tane / [taneyya]	[taneyyāma	taneyyātha	taneyyum]
(*S*).	*tan*	*VIII*	*tano* / *tanu*	[*tanuyám*	*tanuyáḥ*	*tanuyát*	[*tanuyáma*	*tanuyáta*	*tanuyuḥ*]
	from *kar* (S. kṛi) besides the forms kare, kareyya, kubbe, kubbeyya, the following :								
VI.	kar	...	karo	kayirámi	kayirāsi	kayirā	kayirāma	kayirātha	kayirum
(*S*).	*kṛi*	*VIII*	[*karo* / *karu* / *kur*	*kuryám*	*kuryáḥ*	*kuryát*	*kuryáma*	*kuryáta*	*kuryuḥ*]

66. which seems to be conjugated according to the *third* class, with *metathesis* and the insertion of an *i* (Cf. § 70);

from : *ki*, V (S. krī, IX);

V.	ki	...	kīṇā	vikkīṇe / vikīṇeyyāmi	vikkiṇe / vikīṇeyyāsī	vikkīṇe / vikīṇeyya	[vikīṇeyyāma	vikīṇeyyātha	vikīṇeyyum]
(*S*).	*kri*	*IX*	*kríṇí* / *kríṇá* / *krin*	*kríṇíyám*	*kríṇíyáḥ*]	*kríṇíyát*	[*kríṇíyáma*	*kríṇíyáta*	*kríṇíyuḥ*]

from *as* (S. as II), the following forms ;

II.	as	...	as	assam	assa	assa or siyā	assāma	assatha	assu or siyum
(*S*).	*as*	*II*	*as*	*syám*	*syáḥ*	*syát*	*syáma*	*syáta*	*syuḥ*

167. From dā (S. dā III):

I.	dā	...	dā	dadeyyāmi, / dajjeyyāmi / dajjām	dadeyyāsi / dajjeyyāsi / ...	dade / dadeyya / dajje / dajjeyya / dajjá	dadeyyāma / dajjeyyāma / ...	dadeyyātha / dajjeyyātha / ...	dadeyyum / dajjeyyum / dajjum
(*S*).	*dá*	III	*dadá* / *dad*	*dadyám*	*dadyáḥ*	*dadyát*	*dadyáma*	*dadyáta*	*dadyuḥ*

The 3rd person again exhibits the forms deyya, deyyum for the sing. and plur. respectively.

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3	1	2.	3.
II.	rudh	...	rumdha	{ [rundhe / [rundheyyāmi	rundhe / rundheyyāsi]	rundhe / rundheyya }	[rundheyyāma	rundheyyātha]	rundheyyum
(S).	*rudh*	*VII*	{ *rundh* / *runadh* }	*[rundhyám*	*rundhyáḥ*]	*rundhyát*	*[rundhyáma*	*rundhyáta*]	*rundhyuḥ*

168. Imperative Parassapada.

In Pāli, the *imperative* does not preserve a special form for the 1st pers. sing. The 2nd pers. has the inflexion *hi*, before which the *a* of the stem is *lengthened*, but *this inflexion may be suppressed*.

The imperative of bhū:

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
I.	bhū	...	bhava	bhavāmi	{ bhava / bhavāhi }	bhavatu	bhavāma	bhavatha	bhavantu
(S).	*bhú*	*I.*	*bhava*	*bhaváni*	*bhava*	*bhavatu*	*bhaváma*	*bhavata*	*bhavantu*

169. The imperative of *gam* (S. gam. I) has *three* forms 1st gacchatu (S. gacchatu).

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
			1	[gaccha	gacchāmi	{ gaccha / gaccāhi }]gacchatu	[gacchāma	gacchatha,	gacchantu]
67.	I.	gam	2	gama	gamemi	{ gama / gamāhi } gametu	gamema	gametha	gamentu
			3	[ghamma	ghammāmi	{ ghamma / ghammāhi }]ghammatu	[ghammāma	ghammatha]	ghammantu

170. From *tud* (S. tud. VI), we have regularly, tudatu (S. tudatu); from *div.* III (S. div. IV) dibbatu (S. dīvyatu); from *cur* VII (S. cur. X) corehi, coraya, corayāhi (S. coraya), coretu, corayatu (S. corayatu).

171. From *su* IV (S. çru. V):

IV.	su	...	{ suṇo / suṇa }	suṇomi	{ suṇohi / [suṇāhi	suṇotu / suṇātu] }	suṇoma	{ suṇotha / [suṇātha] }	suṇantu
(S).	*çru*	*V.*	{ *çṛiṇo*	} *çṛiṇaváni*	*çṛiṇu*	*çṛiṇotu*	*çṛiṇaváma*	*çṛiṇuta*	*çṛiṇvantu*

Class.	Root.	Class.		Singular. 1.	2.	3.	Plural. 1.	2.	3.
		from *tan* VI (S. tan. VIII):							
VI.	tan	...	tano / tanu	[tanomi	tanohi]	tanotu	[tanoma	tanotha]	tanontu
(*S*).	*tan*	*VIII*	*tano* / *tanu*	[*tanaváni*	*tanu*]	*tanotu*	[*tanaváma*	*tanuta*]	*tanvantu*
		from *kar* (S. kṛi. VIII):							
VI.	kar	..	karo	karomi	karohi	karotu / kurutu	karoma	karotha	karontu / kubbantu
(*S*).	*kṛi*	*VIII*	*karo* / *kuru* / *kur*	*karaváni*	*kuru*	*karotu*	*karaváma*	*karuta*	*kurvantu*
		172. From *ki*, V (S. krī. IV) vikkīṇātu (S. krīṇātu); from *as* (S. as. II)							
II.	as	..	as	asmi	āhi	atthu	asma	attha	santu
(*S*).	*as*	*II*	*as*	*asáni*	*edhi*	*astu*	*asáma*	*stá*	*santu*
		from *hu* (S. hu. III):							
...	hu	..	juho / juhva	[juhomi	juhohi]	juhotu	[juhoma	juhotha]	juhontu / juhvantu
(*S*)	*hu*	*III*	*juho* / *juhu*	[*juhaváni*	*juhudhi*]	*juhotu*	[*juhaváma*	*juhuta*]	*juhvantu* / [*juhvatu*]
		from *dá* (S. dā II), *three* forms:							
I.	dā	...	dā (i)	dadāmi	dadā / dadāhi	dadātu	dadāma	dadātha	dadantu
			(ii)	[dajjāmi	dajjāhi]	dajjatu	[dajjāma	dajjātha	dajjantu]
			(iii)	demi	dehi	detu	dema	detha	dentu
(*S*).	*dá*	*III*	*dadá* / *dad*	*dadáni*	*dehi*	*dattu*	*dadáma*	*datta*	*dadatu*
P. 68.		from *rudh* II (S. rudh VII):							
II.	rudh	..	rumdha	rundhāmi	rundha / rundhāhi	rundhatu	rundhāma	rundhatha	rundhantu
(*S*).	*rudh*	*VII*	*rundh* / *ruṇadh*	*ruṇadháni*	*runddhi*	*ruṇaddhu*	*ruṇadháma*	*runddha*	*rundhantu*

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Present Attanopada.

173. The *native grammarians* do not give *attanopada* forms for all the verbs and they are rarely met with in literature.

I.	bhū	...	bhava	bhave	bhavase	bhavate	bhavāmhe	bhavavhe	bhavante
(*S*).	*bhú*	*I*	*bhava*	„	„	„	*bhavámahe*	*bhavadhve*	„

The *3rd pers. plur.* again has *re* for an inflexion ; ex. *gacchare* or gacchante (S. gacchante).

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1	2.	3.
VI.	tan	...	tano / tanu	tanve	tanuse	tanute	tanumhe	tanuvhe	tanvante
(*S*).	*tan*	*VIII*	*tans* / *tano*	*tanve*	*tanushe*	*tanute*	*tanumahe*	*tanudhve*	*tanvate*

174. Imperfect or First Preterite Attanopada.

I.	bhū	...	bhava	abhavi*m*	abhavase	abhavattha	abhavāmhase	abhavavha*m*	abhavatthu*m*
(*S*).	*bhú*	*I*	*bhava*	*abhave*	*abhavathâḥ*	*abhavata*	*abhavámahi*	*abhavadhvam*	*abhavanta*

from *kar* VI (S. kṛi. VIII).

VI.	kar	...	karo	[akari*m*	akarase]	akaratta	[akarāmhase	akaravha*m*	akaratthu*m*]
(*S*).	*kṛi*	*VIII*	*karo* / *karu* / *kur*	[*akurvi*	*akurvathâḥ*]	*akurvata*	[*akurvámahi*	*akurvadhvam*	*akurvanta*]
I.	dā	...	dā	[adadi*m*	adadase]	adadattha	[adadāmhase	adadavha*m*	adadatthu*m*]
(*S*).	*dá*	*III*	*dadá* / *dad*	[*adadi*	*adatthâḥ*]	*adatta*	[*adadmahi*	*adadádhvam*	*adadata*]

P. 69. 175. Potential or Optative, Attanopada. P. 104.

I.	bhū	...	bhava	bhave / bhaveyya*m*	bhavetho	bhavetha	bhaveyyāmhe	bhaveyyavho	bhavera*m*
(*S*).	*bhú*	*I*	*bhava*	*bhaveya*	*bhavethâḥ*	*bhaveta*	*bhavemahi*	*bhavedhvam*	*bhaveran*

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
			from *gam*, *two* forms:						
I.	gam	...	gaccha	[gacche / gaccheyyam	gacchetho]	gacchetha	[gaccheyyāmhe	gaccheyyavho	gaccheram]
			gama	[game / gameyyam	gametho]	gametha	[gameyyāmhe	gameyyavho]	gameram
(*S*).	*gam*	*I*	...	[*gaccheya*	*gacchetháḥ*]	*gaccheta*	[*gacchemahe*	*gacchedhum*	*gaccheran*]
			from *div* III (S. div IV):						
III.	div	...	dibba	[dibbe / dibbeyyam	dibbetho]	dibbetha	[dibbeyyāmhe	dibbeyyavho	dibberam]
(*S*).	*div*	*IV*	*dívya*	[*dívyeya*	*dívyetháḥ*]	*dívyeta*	[*dívyemahi*	*dívyedhvam*	*dívyeran*]

176. From *su* IV (S. çru. V):

				Singular.			*Plural.*		
Class.	Root.	Class.	Stem.	1.	2.	3.	1.	2.	3.
IV.	su	...	suṇo / suṇa	[suṇeyyam	suṇetho]	suṇotha	[suṇeyyāmhe	suṇeyyavho]	suṇeram
(*S*).	*çru*	*V*	*çṛiṇo* / *çṛiṇu*	[*çṛiṇvíya*	*çṛiṇvítháḥ*	*çṛiṇvíta*	*çṛiṇvímahi*	*çṛiṇvídhvam*	*çṛiṇvíran*]
			from *dá* (S. dā III):						
I.	dā	..	dā	dadeyyam	dadetho	dadetha	dadeyyāmhe	dadeyyavho	daderam
(*S*).	*dá*	*III*	*dadá* / *dad*	*dadíya*	*dadítháḥ*	*dadíta*	*dadímahi*	*dadídhvam*	*dadíran*

177. From rudh II (S. rudh. VII);

II.	rudh	...	rumdha	[rnndheyyam	rundhetho]	rundhetha	[rundheyyāmhe	rundheyyavho	rundheram]
(*S*).	*rudh*	*VII*	*rundh* / *ruṇadh*	[*rundhíya*	*rundhítháḥ*	*rundhíta*	[*rundhímahi*	*rundhídhvam*	*rundhíran*]

178. Imperative Attanopada.

I.	bhū	...	bhava	bhave	bhavassu	bhavatam	bhavāmase	bhavavho	bhavantam
(*S*).	*bhú*	*I*	*bhava*	*bhavai*	*bhavasva*	*bhavatám*	*bhavámahai*	*bhavadhvam*	*bhavantám*

Class.	Root.	Class.	Stem.	*Singular.* 1.	2.	3	*Plural.* 1	2.	3.
			from *div.* III. (S. div. IV):						
III.	div	...	dibba	[dibbe	dibbassu]	dibbatam	[dibbāmase	dibbavho	dibbantam]
(*S*).	*div*	*IV*	*dívya*	[*divyai*	*divyasva*]	*dívyatám*	[*divyámahai*	*divyadhvam*	*divyantám*]
			from *su.* IV (S çru. V):						
IV.	su	...	suṇo / suṇa	[suṇe	suṇassu]	suṇutam	[suṇāmase	suṇavho]	suṇantam
(*S*).	*çru*	*V.*	*çriṇo* / *çriṇu*	[*çriṇavai*	*çriṇushva*]	*çriṇutám*	[*çriṇavámahai*	*çriṇudhvam*]	*çriṇvantám*
			from *kar.* VI. (S. kṛi. VIII):						
V.	kar	..	karo	kubbe	kurusssu	kurutam	kubbāmase	kuruvho	kubbantam
(*S*).	*kṛi*	*VIII*	*karo* / *kuru* / *kur*	*karavai*	*karushva*	*kurutám*	*karavámahai*	*kurudhvam*	*kurvatám*

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179. From *dá* (S. dā. III):

				Singular. 1.	2.	3.	*Plural.* 1.	2.	3.
I.	dā	...	dā	dade	dadassu	dadatam	dadāmase	dadavho	dadantam
(*S*).	*dá*	*III*	*dadá* / *dad*	*dadai*	*datsva*	*dattám*	*dadámahai*	*daddhvam*	*dadatám*

180. From *rudh* II. (S. rudh. VII):

II.	rudh	...	rumdha	rundhe	rundhassu	runḍhatam	rundhāmase	rundhavho	rundhantam
(*S*).	*rudh*	*VII*	*rundh* / *runadh*	*runadhai*	*runtsva*	*runddhám*	*runadhámahai*	*runddhvam*	*rundhatám*

GENERAL TENSES. P. 105.

Reduplicated Perfect or 2nd Preterite.

181. The *reduplicated perfect* takes the following inflexions:

		Singular. 1.	2.	3.	*Plural.* 1.	2.	3.
Pāli	Par.	a	e	a	mha	ttha	u
Sanskrit	*Par.*	*a*	*tha*	*a*	*ma*	*a*	*us*
Pāli	Att.	i	ttho	ttha	mhe	vho	re
Sanskrit	*Átm.*	*e*	*se*	*e*	*mahe*	*dhve*	*ire*

These inflexions are added *directly* or with the aid of an *i* in combination with *the reduplicated root.*

182. In the reduplicated syllable,

1st, the *aspirates* of the *root* are *replaced* by *non-aspirates;*
2nd, *k* and *kh*, by *c;*
3rd, *g*, is replaced by *j;*
4th, *a*, coming after *kh*, *ch*, and *s*, by *i;*
5th, *u*, by *a*.

PARASSAPADA.

Reduplicated Perfect.

			Singular.			*Plural.*		
			1.	2.	3.	1.	2.	3.
I.	bhū	... bhava	babhūva	babhūve	babhūva	babhūvimha	babhūvittha	babhūvu
(*S*).	*bhú*	*I bhava*	*babhúva*	*babhúvitha*	*babhúva*	*babhúvima*	*babhúva*	*babhúvuḥ*

ATTANOPADA.

			Singular.			*Plural.*		
			1.	2.	3.	1.	2.	3.
I.	bhū	... bhava	babhūvi	babhūvittho	babhūvittha	babhūvimhe	babhūvivho	babhūvire
(*S*).	*bhú*	*I bhava*	*babhúve*	*babhúvishe*	*babhúve*	*babhúvimahe*	*babhúvidhve* / *babhúviḍhve*	*babhúvire*

71. The reduplicated perfect of *gam* is jagama ; that of *as*, Par : 3rd person plural, āsu (S, āsuḥ).

183. THE ACRIST OR 3RD PRETERITE.

The *aorist* has the following inflexions :

		Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
Pāli	Par.	im	o	ī	mhā	ttha	ū
Sanskrit	*Par.*	*am* / [*am*]	[*s*]	[*t*]	*mha* / [*ma*]	[*ta, ṭa*]	*u, imsu* / [*an, us*]
Pāli	Att.	a	se	ā	mhe	vha*m*	ū, i*m*su
Sanskrit	*Átm*	*am* / [*i*]	[*thás, ṭhás*]	*ttha* / [*ta, ṭa*]	[*mahi*]	[*dhvam, ḍhvam*]	*um* / [*anta, ata*]

184. Pāli has *two aorists:*

(A) (1) that which is *formed directly* from the *root*, or from the *stem* of the *special* tenses: ex. asuṇi, from *su* IV (S, çru. V) to hear;

(2) by the *addition* of the *inflexions* of the *imperfect*: for example from *gam*.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Parassapada.	ajjhagam	ajjhagā	ajjhagā	ajjhagumha	ajjhagutta	ajjhagum

In like manner is formed from *labh* (S. labh. I) to take, in the Attanopada, Singular 1st person alattham, 3rd person alattha (S. alabdha). P. 106

This aorist corresponds to the *simple aorist* of Sanskrit.

185. With this aorist, there are more frequently employed, in place of the inflexions of the imperfect, whose usage is rare, the inflexions indicated above, *with* or *without* the *initial augment a* : as abhavim or bhavim.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Parassapada.	abhavim	abhavo abhavi	abhavi abhavī	abhavimha abhavimhā	abhavittha	abhavum abhavimsu
Attanopada.	abhavam abhava	abhavase	abhava abhavittha	abhavimha abhavimhā	abhavittha	abhavum abhavimsu

[66]

P. 72. 186. In like manner is formed from pac: apaci, apacī ; apacā or apacittha ; from *vac*, to speak; 1. avoci ; 2. avoco, 3. [*Att*]. [avoca or] avocuttha ; *pl.* 1. avocumhā, [2. avocattha, 3. avocum] from *labh*, to obtain; alabhi or the conjugation in § 184 ;

gam has several forms, one has been given in § 184 ; the others are :

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
1st. *Par*:	[agacchim	agaccho agacchi]]	agacchi agacchī [*Att.*] agacchittha]	[agacchimha	agacchittha	agacchum]
2nd. *Par* :	agañcim	agañci agañco	[*Att*] agañci agañcittha	agañcimha agañcimhā	agañcittha	agañcum agañcimsu

			Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
3rd.	*Par:*	agamim	agami	{agami / agamī}	agamimha / agamimhā	agamittha / agamuttha	{agamum / agamimsu / agamamsu}
4th.	*Att.*	agamam	agamise	{agamittha / agamā}	agamimhe	agamivham	{agamū / [agū]}

from *tud:* is formed atudi, atudimsu; from *vad:* avadi;

		Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
from *as:*	*Par:*	āsim	āsi	āsi	āsimhi	āsittha	{āsimsu / āsu}

from *han:* ahani, avadhi; *rudh:* (a) rundhi, (a) rundhimsu, arundhittha;
from *div:* adibbi, adibbittha; from *su:* asuṇi, asuṇimsu, asuṇittha;
from *ki:* akkiṇi; from *tan:* atani;

		Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
from *kar:*	*Par:*	akarim	akari	akari	akarimha	akarittha	{akarimsu / akamsu; / akaru}
from *cur:*	*Par:*	acorayim	{acorayi (Att.) / acorayi / acorayittha}		acorayimha	acorayittha	{acorayum / acorayimsu}

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P. 73. 187. (B) The 2*nd Aorist*, which corresponds to the *Sanskrit aorist* in *sam, sis, sit, is a compound.* It is formed from the *root and from the aorist of as*, to be: thus, from *gam:* to go, we agamāsi (a + gam + āsi), from dā: to give, (a + d (a) + āsi) adāsi:

			Singular.			*Plural.*		
			1.	2.	3.	1.	2.	3.
II	dā	S. *dá III.*	*Par:* adāsim	adāsi	adāsi	adāsimha	{adāsittha / adittha}	{adāsimsu, / adāsu / adamsu}

We also find the 1st pers. plur. adumha, i. e. the form *of the simple aorist*; 2nd pers. Sing. ado; from *dhá:* to set, adhāsi; from *ṭhá:* to stand, aṭṭhāsi; from *pa:* to drink, apāsi (or pivi); from *kar:* to do:

Singular.			*Plural.*		
1.	2.	3.	1.	2.	3.
akāsim	akāsi	akāsi (*Att.*) akāsittha	akāsimha	akāsittha	akāsum

The initial á of the aorist of *as* may be dropped, and *thus* we get *a second form* of the *compound aorist*. Take for example, *cur*: to steal:

Singular.			*Plural.*		
1.	2.	3.	1.	2.	3.
acoresim	acoresi	acoresi	acoresimha	acoresittha	acoresum

from *gah*: to take, aggahesi; from *su*: to hear, assosi, assosittha; from *kus* (S. krus), to cry, akkocchi (S. akrukshat); from *dis* (S. dṛiç), to see, addakkhi (S. adrākshīt).

188. The *compound aorist* may also be formed from the characteristic stem; for example, ajuhosi, ajuhosum, from *hu* (S. hu) to sacrifice; ajahāsi, etc. from *ha*, to abandon, etc.

Future [Sanskrit 2nd Future].

189. Table of inflexions of the *future*:

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Par:	ssāmi	ssasi	ssati	ssāma	ssatha	ssanti
Par: (S)	*syámi*	*syasi*	*syati*	*syámaḥ*	*syatha*	*syanti*
Att:	ssam	ssase	ssate	ssāmhe	ssavhe	ssante
Átm: (S)	*sye*	*syase*	*syate*	*syámahe*	*syadhve*	*syante*

Note.—In place of *ssanti* for the plur. 3rd pers. *Par*: we *sometimes* meet with the inflexion *ssare*; ex.

Ye hi keci, mahārāja, bhūtā, ye ca *bhavissare* atittā yeva kāmehi, gacchanti yamasādhanam (*Jat.* XXI, i, 10). For some who are living beings, O King! and who will be even unsated by pleasures, get to the accomplishment of restraint.

Sa ce tvam na karissasi, Sivīnam vacanam idam maññe, tam saha puttañ ca Sivihatthe *karissare*. (Ibid): If thou will not act, this, I imagine, is the injunction of the Sivī, that they shall deliver her along with her son into the hands of the Sivī.

190, These inflexions are added to the *root*, either *directly*, or with the aid of an *i* in combination. In Pāli, the future *may be* formed from the *characteristic stem*.

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P. 108.

		Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
P.	bhavissāmi	bhavissasi	bhavissati	bhavissāma	bhavissatha	bhavissanti	
(S).	*bhavishyámi*	*bhavishyasi*	*bhavishyati*	*bhavishyámaḥ*	*bhavishyatha*	*bhavishyanti*	
			Attanopada.				
P.	bhavissam	bhavissase	bhavissate	bhavissāmhe	bhavissahve	bhavissante	
(S).	*bhavishye*	*bhavishyase*	*bhavishyate*	*bhavishyámáhe*	*bhavishyadhve*	*bhavishyante*	

191. *Without* the help of *i*, there are formed :

bhokkhati (S. bhokshyati), but also bhuñjissati, from *bhuj*, to enjoy, profit by ;
checchati, checchiti (S. chetsyati)—and also chindassati from *chind* the characteristic stem,—from *chid*, to split.
dakkhiti (S. drakshyati), but also dakkhissati, from *dis* (S. dṛiç), to see ;
dhassāti (S. dhāsyati), from *dhá*, to set ;
lacchati (S. lapsyati), we have also labhissati, from *labh*, to take ;
mokkhati (S. mokshyati), and also muñcissati, from *muc*, to be delivered ;
rucchati (S. rotsyati), but also rodissati (S. rodishyati), from *rud*, to weep ;
sossati (S. çroshyati), and also suṇissati from the characteristic stem—from *su* (S. çru) to hear ;
vacchati (S. vatsyati), but also vasissati, from *vas*, to dwell ;
vakkhati (S. vakshyati), from *vac*, to speak ;
vijessati (S. jeshyati),—and also jinissati from *jin* the characteristic stem—from *ji*, to conquer ; etc.
P. 75. vikkessati (S. kreshyati), and also vikkīṇissati, from vi + *kí* (S. krī), to buy ;

192. The *more frequent future* is that which takes the *i* into *combination* :

ex ; corayissati (S. corayishyati) or coressati, from *cur*, to steal, etc.
esissati (S. eshishyati), from *is* (S. ish), to desire ;
gamissati (S. gamishyati), from *gam*, to go ;
janissati (S. janishyati), from *jan*, to beget ;
karissati (S. karishyati), from *kar*, to make ;
pacissati (S. pakshyati), from *pac*, to cook ;
tanissati (S. tanishyati), from *tan*, to stretch ;
tudissati (S. totsyati), from *tud*, to strike ;

Besides the examples given above of verbs forming their future from the characteristic stem, there may be further noted :

from *dá*, to give, dadissati, dajjissati, or dassati (S. dāsyati) ;
from *div*, to play, dibbissati (S. devishyati) ;
from *gam*, to go, gacchissati ;
from *há*, to abandon, jahissati (S. hāsyati) ;
from *hu*, to offer in sacrifice, juhossati, juhissati (S. hoshyati) ; P. 109.
from *is*, to desire, icchissati ;
from *rudh*, to hinder, rundhissati (S. rotsyati) ;
from *su* (S. çru), to hear, suṇissati.

194. The future of *kar* has the following special form :

Singular.			*Plural.*		
1.	2.	3.	1.	2.	3.
kāhāmi	kāhasi	kāhati / kāhīti	kāhāma	kāhatha	kāhanti / kāhinti

This form is also found in *Prákrit* (Cf. Lassen. *Institutiones Ling. Pracr.* p. 352) and in the *Mahávastu* ; ex :

ātmanā arogo bhūtvā, anyam 'pi kāhīti arogam :
" Being himself delivered from sickness, he will also deliver another from it."

In Pāli, we find *similar forms from different roots :*
ex. hohīti, ehīti, paññāyihinti (*Ját.* XVI, i, 5).

CONDITIONAL.

195. Table of inflexions of the *conditional* :

		Singular.			*Plural*		
		1.	2.	3.	1.	2.	3.
Pāli.	Par :	ssam	sse, ssa ;	ssā, ssa ;	ssamhā, ssamha ;	ssatha	ssaṁsu
Sanskrit.	*Par :*	*syam*	*syas*	*syat*	*syáma*	*syata*	*syan*
P. 76, Pāli.	Att :	ssam	ssase	ssatha	ssāmhase	ssavhe	ssiṁsu
Sanskrit.	*Átm :*	*sye*	*syathás*	*syata*	*syámahi*	*syadhvam*	*syanta*

196. These inflexions are added

(i) *directly* to the root: ex. adhassa (dhā), adassa (dā);

or (ii) with the aid of an *i* in combination: ex. atudissa (tud).

The conditional, like the future, may, in Pāli, be formed from the characteristic stem: ex. arundhissa (rudh); ajuhissa (hu); ajahissa (hā); agacchissa (gam).

The augment is optional.

Bhū—Parassapada.

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
P.	abhavissa*m*	abhavisse abhavissa	abhavissā abhavissa	abhavissamhā abhavissamha	abhavissatha	abhavissa*msu*
(*S*).	*abhavishyam*	*abhavishyaḥ*	*abhavishyat*	*abhavishyáma*	*abhavishyatha*	*abhavishyan*

Attanopada.

P.	abhavissa*m*	abhavissase	abhavissatha	abhavissāmhase	abhavissavhe	abhavissi*msu*
(*S*).	*abhavishye*	*abhavishyathāḥ*	*abhavishyata*	*abhavishyámahi*	*abhavishyadhvam*	*abhavishyanta*

Conjugation of Bhū, to be, to become, I. Class.

Infinitive, bhavitu*m*, to be; Gerund, bhavitvā, having been; Pres. part. honto, being; Pass. past. part. bhūto, been.

Parassapada.

1. Present Tense, I am, &c.

S. 1. bhavāmi 2. bhavasi 3. bhavati P. 1. bhavāma 2. bhavatha 3. bhavanti

2. Imperfect or First Preterite, I was &c.

S. 1. {abhava / (abhava*m*)} 2. abhavo 3. abhavā P. 1. abhavamhā 2. abhavattha 3. abhavū

3. Potential or Optative, I may be, &c.

S. 1. {bhaveyyāmi / (bhave)} 2. {bhaveyyāsi / (bhave)} 3. {bhaveyya / (bhave)} P. 1. bhaveyyāma 2. bhaveyyātha 3. bhaveyyu*m*

4. Imperative, Let me be, &c.

S. 1. bhavāmi 2. {bhavāhi / (bhava)} 3. bhavatu P. 1. bhavāma 2. bhavatha 3. bhavantu

5. Reduplicated Perfect or Second Preterite, I was, &c.

S. 1. babhūva 2. babhūve 3. babhūva P. 1. babhūvimha 2. babhūvittha 3. babhūvu

6. Aorist or Third Preterite, I was or had been, &c.

S. 1. abhavi*m* 2. {abhavo / (abhavi)} 3. {abbavī / (abhavi)} P. 1. {abhavimhā / (abhavimha)} 2. abhavittha 3. {abhavum / abhavi*m*su}

7. Future, I shall or will be, &c.

S. 1. bhavissāmi 2. bhavissasi 3. bhavissati P. 1. bhavissāma 2. bhavissatha 3. bhavissanti

8. Conditional (If) I should be, &c.

S. 2. abhavissa*m* 2. {abhavisse / (abhavissa)} 3. {abhavissā / (abhavissa)} P. 1. {abhavissamhā / (abhavissamha)} 2. abhavissatha 3. abhavissā*m*su

ATTANOPADA.

1. Present Tense, I am, &c.

S. 1. bhave 2. bhavase 3. bhavate P. 1. bhavāmhe 2. bhavavhe 3. bhavante

2. Imperfect or First Preterite, I was, &c.

S. 1. abhavi*m* 2. abhavase 3. abhavattha P. 1. abhavāmhase 2. abhavavha*m* 3. abhavatthu*m*

3. Potential or Optative, I may be, &c.

S. 1. {bhaveyya*m* / (bhave)} 2. bhavetho 3. bhavetha P. 1. bhaveyyāmhe 2. bhaveyyavho 3. bhavera*m*

4. Imperative, Let me be, &c.

S. 1. bhave 2. bhavassu 3. bhavata*m* P. 1. bhavāmase 2. bhavavho 3. bhavanta*m*

5. Reduplicated Perfect or Second Preterite, I was, &c.

S. 1. babhūvi 2. babhūvittho 3. babhūvittha P. 1. babhūvimhe 2. babhūvivho 3. babhūvire

6. Aorist or Third Preterite, I was or had been, &c.

S. 1. {abhava / (abhava*m*)} 2. abhavase 3. {abhava, ā / abhavittha} P. 1. {abhavamhe / (abhavimha, ā)} 2. {abhavavha*m* / (abhavittha)} 3. {abhavū, u*m* / (abhavi*m*su)}

7. Future, I shall or will be, &c.

S. 1. bhavissa*m* 2. bhavissase 3. bhavissate P. 1. bhavissāmhe 2. bhavissavhe 3. bhavissante

8. Conditional, (If) I should be, &c.

S. 1. abhavissa*m* 2. abhavissase 3. abhavissatha P. 1. abhavissāmhase 2. abhavissahve 3. abhavissi*m*su

The following table exhibits the conjugation in full of a verb in each of the ten conjugations, omitting the infinitive, gerund, and participles:—

Conjugation.	Number & Person.	PARASMAIPADA. Special Tenses. Present.	Imperfect.	Optative or Potential.	Imperative.	General Tenses. Reduplicated Perfect.	Aorist.	Future.	Conditional.	ATTANOPADA. Special Tenses. Present.	Imperfect.	Optative or Potential.	Imperative.	General Tenses. Reduplicat. or Perfect	Aorist.	Future.	Conditional.
I.	S. 1.	bhavāmi (abhavam)	abhava (abhavam)	bhaveyyāmi (" ām)	bhavāmi	babhūva	abhavim	bhavissāmi	abhavissam	bhave	abhavim	bhaveyyam (" ēyyam)	bhave	babhūva	abhavi. (" vam).	bhavissam	abhavissam
	2.	" vasi	" vo	" veyyāsi	" sāhi	" vo	" vo (" vi)	" ssasi	" sse	" vase	" vase	" vetho	" vassu	" vittho	" vase	" ssase	" ssase
	3.	" vati	" vā	" veyya	" vatu	" va	" vi	" ssati	" ssa	" vate	" vatha	" vetha	" vatam	" vittha	" vā, va (" vittha)	" ssate	" ssatha
	P. 1.	" vāma	" vamha	" veyyāma	" vāma	" vimha	" vimha (" vimha)	" ssāma	" ssāma	" vāmase	" vāmase	" veyyāmhe	" vāmase	" vimhe	" vamha, a (" vimha, a)	" ssāmhe	" ssāmhase
	2.	" vātha	" vattha	" veyyātha	" vatha	" vittha	" vittha	" ssatha	" ssatha	" vavhe	" vavhase	" veyyavho	" vavho	" vivhe	" vavhase (" vittha, a)	" ssavhe	" ssavho
	3.	" vanti	" vū	" veyyuṃ	" vantu	" vu	" vuṃ (" visuṃ)	" ssanti	" ssanti	" vanti	" vatthuṃ	" veran	" vantam	" vire	" vū, vuṃ (" visuṃ)	" ssante	" ssisan
II.	S. 1.	rundhāmi	arundha	rundheyyāmi (" ēm)	rundhāmi	rarodha	arundhim	rundhissāmi	arundhissam	rundhe	arundhiṃ	runcheyyaṃ	rundhe	rurudhi	arundha	rundhissam	arundhissam
	2.	" dhasi	" o	" eyyāsi (" ēsi)	" dhi (" ssu)	" o	" si	" ssasi	" sse	" sse	" sse	" stho	" ssaṃ	" ttho	" sse	" ssase	" ssase
	3.	" dhati	" ā	" eyya (" ēti)	" tu	" a	" i	" ssati	" ssā	" ate	" attha	" etha	" attaṃ	" ttha	" ā	" ssate	" ssatha
	P. 1.	" dhasa	" amha	" eyyāma	" ama	" imha	" imhā	" ssāma	" ssāmā	" amhe	" āmhase	" eyyāmhe	" āmase	" mhe	" amhe	" ssāmhe	" ssāmhase
	2.	" dhatha	" attha	" eyyātha	" atha	" itha	" ittha	" ssatha	" ssatha	" avhe	" avhase	" eyyavho	" avho	" dhve	" avhase	" ssavhe	" ssavho
	3.	" dhanti	" ū	" eyyuṃ	" antu	" u	" uṃ (" isuṃ)	" ssanti	" ssanti	" ante	" atthuṃ	" eran	" antaṃ	" re	" ū, uṃ (" isuṃ)	" ssante	" ssisan
III.	S. 1.	dibbhāmi	adibha	dibbheyyāmi (" ēm)	dibbhāmi	dideva	adibbim	dibbissāmi	adibbissam	dibbe	adibbiṃ	dibbeyyaṃ (" ē)	dibbe	didevi	adibba	dibbissam	adibbissam
	2.	" bhasi	" o	" eyyāsi (" ēsi)	" bbhi (" ssu)	" o	" si	" ssasi	" sse	" sse	" sse	" stho	" ssaṃ	" ttho	" sse	" ssase	" ssase
	3.	" bhati	" ā	" eyya (" ēti)	" tu	" a	" i	" ssati	" ssā	" ate	" attha	" etha	" attaṃ	" ttha	" ā	" ssate	" ssatha
	P. 1.	" bhāma	" mhā	" eyyāma	" āma	" imha	" imhā	" ssāma	" ssāmā	" amhe	" āmhase	" eyyāmhe	" āmase	" mhe	" amhe	" ssāmhe	" ssāmhase
	2.	" bhatha	" attha	" eyyātha	" atha	" itha	" ittha	" ssatha	" ssatha	" avhe	" avhase	" eyyavho	" avho	" dhve	" avhase	" ssavhe	" ssavho
	3.	" bhanti	" ū	" eyyuṃ	" antu	" u	" uṃ (" isuṃ)	" ssanti	" ssanti	" ante	" atthuṃ	" eran	" antaṃ	" re	" ū, uṃ (" isuṃ)	" ssante	" ssisan
IV.	S. 1.	sāmi (" mi)	asāmā	sāmeyyāmi	sāmāmi	sasāva	asāsim	sossāmi (sessāmi)	asāssam	sāmi	asāsiṃ	sāmeyyaṃ	sāmi	sasāvi	asāsa	sossam (sessam)	asāssissam
	2.	" si (" hi)	" o	" eyyāsi (" ēsi)	" hi (" ssu)	" o	" si	" ssasi (sessasi)	" sse	" se	" se	" setho	" ssaṃ	" ttho	" se	" ssase	" ssase
	3.	" ti	" ā	" eyya (" ēti)	" tu	" a	" i	" ssati (sessati)	" ssā	" te	" attha	" etha	" attaṃ	" ttha	" ā	" ssate	" ssatha
	P. 1.	" ma	" mhā	" eyyāma	" āma	" imha	" imhā	" ssāma (sessāma)	" ssāmā	" mhe	" āmhase	" eyyāmhe	" āmase	" mhe	" amhe	" ssāmhe	" ssāmhase
	2.	" tha	" attha	" eyyātha	" atha	" itha	" ittha	" ssatha (sessatha)	" ssatha	" dhve	" avhase	" eyyavho	" avho	" dhve	" avhase	" ssavhe	" ssavho
	3.	" anti	" ū	" eyyuṃ	" antu	" u	" uṃ (" isuṃ)	" ssanti (sessanti)	" ssanti	" ante	" atthuṃ	" eran	" antaṃ	" re	" ū, uṃ (" isuṃ)	" ssante	" ssisan
V.	S. 1.	kīmāmi	akīna (akīnam)	kīneyyāmi (" ēm)	kīmāmi	kikīna	akkhiṃ	kkhissāmi	akkhissam	kīṇe	akkhiṃ	kīṇeyyaṃ	kīṇe	kikīṇi	akkhi	kkhissam	akkhissam
	2.	" kāsi (" hi)	" o	" eyyāsi (" ēsi)	" hi (" ssu)	" o	" si	" ssasi	" sse	" se	" se	" setho	" ssaṃ	" ttho	" se	" ssase	" ssase
	3.	" ti	" ā	" eyya (" ēti)	" tu	" a	" i	" ssati	" ssā	" te	" attha	" etha	" attaṃ	" ttha	" ā	" ssate	" ssatha
	P. 1.	" ma	" mhā	" eyyāma	" āma	" imha	" imhā	" ssāma	" ssāmā	" mhe	" āmhase	" eyyāmhe	" āmase	" mhe	" amhe	" ssāmhe	" ssāmhase
	2.	" tha	" attha	" eyyātha	" atha	" itha	" ittha	" ssatha	" ssatha	" dhve	" avhase	" eyyavho	" avho	" dhve	" avhase	" ssavhe	" ssavho
	3.	" anti	" ū	" eyyuṃ	" antu	" u	" uṃ (" isuṃ)	" ssanti	" ssanti	" ante	" atthuṃ	" eran	" antaṃ	" re	" ū, uṃ (" isuṃ)	" ssante	" ssisan
VI.	S. 1.	tanomi	atana	taneyyāmi (" ēm)	tanomi	tatāna	atanim	tanissāmi	atanissam	tanve	atanim	taneyyaṃ	tanve	tatāni	atana	tanissam	atanissam
	2.	" osi	" o	" eyyāsi (" ēsi)	" nohi	" o	" si	" ssasi	" sse	" use	" ase	" etho	" assu	" ttho	" se	" ssase	" ssase
	3.	" oti	" ā	" eyya (" ēti)	" notu	" a	" i	" ssati	" ssā	" ute	" atha	" etha (" otha)	" nutam	" ttha	" ā	" ssate	" ssatha
	P. 1.	" oma	" mhā	" eyyāma	" āma	" imha	" imhā	" ssāma	" ssāmā	" mhe	" āmhase	" eyyāmhe	" āmase	" mhe	" amhe	" ssāmhe	" ssāmhase
	2.	" otha	" attha	" eyyātha	" otha	" itha	" ittha	" ssatha	" ssatha	" dhve	" avhase	" eyyavho	" avho	" dhve	" avhase	" ssavhe	" ssavho
	3.	" onti	" ū	" eyyuṃ	" antu	" u	" uṃ (" isuṃ)	" ssanti	" ssanti	" nte	" atthuṃ	" eran	" ntaṃ	" re	" ū, uṃ (" isuṃ)	" ssante	" ssisan
VII.	S. 1.	cor (" cur)	corayāmi (" yāmi)	coraya (" yam)	cor (" cur)	corayāmi (" yāmi)	acoraya (" ayim)	cor (" cur)	corayissāmi (" ssāmi)	cor (" cur)	acorayiṃ	cor (" cur)	cor (" cur)	acorayi	acoraya	corayissam	acorayissam
	2.	" cori (" hi)	" yo	" eyyāsi (" ēsi)	" cori (" hi)	" o	" si	" ssasi	" sse	" yase	" yase	" etho	" assu	" ttho	" yase	" ssase	" ssase
	3.	" cori (" hi)	" ya	" eyya (" ēti)	" cura (" cuta)	" a	" i	" ssati	" ssā	" yate	" yatha	" etha	" atam	" ttha	" yā	" ssate	" ssatha
	P. 1.	" coma (" cuma)	" yamhā	" eyyāma	" coma (" cuma)	" imha	" imhā	" ssāma	" ssāmā	" yāmhe	" yāmhase	" eyyāmhe	" āmase	" mhe	" yamhe	" ssāmhe	" ssāmhase
	2.	" cotha (" cutha)	" yattha	" eyyātha	" cotha (" cutha)	" itha	" ittha	" ssatha	" ssatha	" yavhe	" yavhase	" eyyavho	" avho	" dhve	" yavhase	" ssavhe	" ssavho
	3.	" coti (" cuti)	" yū	" eyyuṃ	" cotu (" cutu)	" u	" uṃ (" isuṃ)	" ssanti	" ssanti	" yante	" yatthuṃ	" eran	" antaṃ	" re	" yū, yuṃ	" ssante	" ssisan

I. Passive.

197. The *stem* of the *passive* is formed by the addition of the suffix *ya* to the root, and takes, *at will*, the inflexions of the transitive, *parassapada*, or those of the intransitive, *attanopada*: we have e. g. from *bhú*, to be, the *passive stem* bhūya, [in the compound of bhu with anu].

Present.

198. P. 77.

		Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
Par.		[anubhūyāmi	anubhūyasi	anubhūyati]	[anubhūyāma	anubhūyatha	anubhūyanti]
Att.		anubhūye	anubhūyase	anubhūyate	anubhūyāmhe	anubhūyavhe	anubhūyante
(*S*)		*bhúye*	*bhúyase*	*bhúyate*	*bhúyámahe*	*bhúyadhve*	*bhúyante*

199. If the root be terminated by a *consonant*, an *i*, in combination, is placed *between* the root and the suffixe of the *passive*: ex. gam (S. gam) to go, gamīyate; or the *y* is rightly assimilated to the preceding consonant; ex. sak (S. çak), sakkate (S. çakyate); pac, (S. pac), paccate (S. pacyate), (without the insertion of an *i*. *E. T.*)

If the root be terminated by a *dental sonant*, this *dental* is transformed into a *palatal*, under the influence of *y* (Cf. § 27); ex. tud (S. tud), tujjate (S. tudyate); rudh (S. rudh) nirujjhate (S. rudhyate). [i. e. dy = dy = jj and dhi = dhy = jjh. *E. T.*]

The *final* consonant *r* is assimilated to *y* of the suffix *ya*; ex. kar (S. kṛi), kayyati, kayirati, karīyati (S. krīyate).

200. In the roots *vac* (S. vac. II), (S. va), *vah* (S. vah I), *vaḍḍh* (S. vṛidh), the radical *v* becomes *u* on taking the suffix of the passive and to this *u* is prefixed a *v*: ex. uccate, vuccate (S. ucyate); vussate (S. ushyate); vuḷhati, vuyhati (S. uhyate).

In *yaj* (S. yaj I), to sacrifice, *y* is resolved into *i*: ijjate (ijyate).

201. In the roots *dá* (S. dā III); *dhá* (S. dhā III); *má* (S. mā II, III, IV); *pá* (S. pā I); *ṭhá* (S. sthā I); *há* (S. hā III), *the final vowel* is converted into *i* before the suffixe of of the *passive*: ex. pīyate, pīyati (S. pīyate), from pā; mīyate (S. mīyate), from mā; etc.

202. The *stem of the passive* may be formed from the characteristic stem; ex. gammate (S. gamyate), from gam, or gacchīyati, gacchīyate from gacch.

P. 78. 203. The *stem of the passive* may serve for the formation of all the *general* tenses; P. 111.

ex. the *Reduplicated Perfect* of bhū with the prefix anu, anubabhūvīyittha, or anubabhūvittha, *Att*, 3rd Sing.

Aorist. anvabhūyittha or anvabhavittha, *Att*, 3rd Sing. anvabhūyi, *Par.* 3rd Sing.

Future. anubhūyissate or anubhavissate, *Att*, 3rd Sing.

Conditional. anvabhūyissatha *Att*, 3rd Sing.; anvabhūyissa *Par.* 3rd Sing., or anvabhavissatha *Att.* 3rd Sing.; anvabhavissa, *Par.* 3rd Sing.

II. Causative or Causal.

204. The *Causative* or *Causal* is formed by adding the suffixes *e, aya, ápe, ápaya* to the *root*, the vowel of which is *strengthened* by *vṛiddhi*, provided always that this root is not terminated by a collocation of consonants: ex from bhū, bhāveti or bhāvayati (S. bhāvayati); from pac, pāceti, pācāpeti, pācāpayati (S. pācayati). (By *vṛiddhi* is meant changing *i* or *í* into *ai* = *ay* and *u* or *ú* into *au* = *av*. *V.* though a *Sanskt.* grammatical term is practically met in Pāli. *E. T.*).

205. In the roots gam, ghaṭ), the *strengthening of a* is *optional.*

gam gameti, gamayati, gacchāpeti, gacchāpayati (S. gamayati).

ghaṭ ghaṭeti, ghaṭayati, ghaṭāpeti, ghaṭāpayate (S. ghaṭayati).

206. In the root *guh* (S. guh I), *dus* (S. dush II), the *vowel* is *lengthened: guh*...gūhayati (S. gūhayati); *dus*...dūsayati (S. dūshayati).

207. The root *han* (S. han. II) borrows the *stem of the Causative from another verb*: ghāteti, ghātayati, ghātāpeti (S. ghātayati).

208. A list of Causative or Causal Verbs coming from different roots.

	P. root.	S. root.	Class.	Meanings.	*Páli forms.*	*Sanskrit forms.*
	1. ās	ās	II	to be	āseti, āsayati	āsayati
	2. bhuj	bhuj	VI	to eat	bhojeti, bhojayati, bhojāpeti, bhojāpayati	bhojayati
P. 79.	3. budh	budh	I	to know	bodheti, bodhayati, bujjhāpeti, bujjhāpayati	bodhayati
	4. chid	chid	VII	to cut	chedeti, chedayati, chedāpayati	chedayati

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	P. root.	S. root.	Class.	Meanings.	*Páli forms.*	*Sanskrit forms.*	
	5. cur	cur	X	to steal	corāpeti, corāpayati	corayati	
	6. dā	dā	III	to give	dāpeti, dāpayati	dāpayati	
	7. dhā	dhā	III	to place	pidhāpeti, pidhāpayati, pidahāpeti, pidahāpayati	dhāpayati	
	8. dis	diç	VI	to point out	uddisāpeti, uddisāpayati	deçayati	
	9. dis	driç	I	to show	dasseti, dassayati	darçayati	P. 112.
	10. div	div	IV	to play	deveti, devayati	devayati	
	11. gah	grah	IX	to take	gāheti, gāhayati, gāhāpeti, gāhāpayati, gaṇhā- ⌈peti, gaṇhāpayati	grāhayati	
	12. hā	hā	III	to quit	jahāpeti, jahāpayati, hāpeti, hāpayati	hāpayate	
	13. hu	hū	III	to sacrifice	juhāveti, juhāvayati, hāveti	hāvayati	
	14. hū	bhū	II	to be	pahāveti, pahāvayati	bhāvayati	
	15. jar	jṛi	I, IV, IX	to grow old	jīreti, jīrayati, jirāpeti, jīrāpayati	jarayati	
	16. ji	jyā	IX	to conquer	jayāpeti, jayāpayati	jyāpayati	
	17. kar	kṛi	VIII	to do	kāreti, kārayati, kārapeti, kārāpayati	kārayati	
	18. krī	krī	IX	to buy	vikkayati, vikkayāpeti	krāpayati	
	19. labh	labh	I	to take	lābheti, lābhayati	lambhayati	
	20. mar	mṛi	I, VI, IX	to die	māreti, mārayati, mārāpeti, mārāpayati	mārayati	
	21. muc	muc	VI	to liberate	moceti, mocayati, mocāpeti, mocāpayati	mocayati	
	22. ñā	jñā	IX	to know	ñāpeti, nāpapati	⎧ jñāpayati ⎩ jñapayati	
	23. nī	nī	I	to lead	nāyayati, nayāpeti, nayāpayati	nāyayati	
	24 .rudh	rudh	VII	to hinder	rodheti, rodhayati, rodhāpeti, rodhāpayati	rodhayati	
	25. sam	çam	IV	to be appeased	sameti, samayati	çamayati	
	26. sī	çī	II	to lie down	sāyeti, sāyayati, sayāpeti, sayāpayati	çāyayati	
	27. su	çru	V	to hear	sāveti, sāvayati	çrāvayati	
	28. tan	tan	VIII	to stretch	vitāneti, vitānayati	tānayati	
	29. ṭhā	sthā	I	to stand	patiṭṭhāpeti, patiṭṭhāpayati	sthāpayati	
	30. tud	tud	VI	to strike	todeti, todayati, todāpeti, todāpayati	todayati	
P. 80.	31. vac	vac	II	to speak	vāceti, vācayati, vācāpeti, vācāpayati	vācayati	
	32. vadh	vadh	,,	to kill	vadheti, vadhāpeti		
	33. vah	vah	I	to carry	vāheti vāhayati, vāhāpeti, vāhāpayati	vāhayati	
	34. vis	viç	VI	to enter	paveseti, pavesayati, pavesāpeti, pavesāpayati	vaçayati	
	35. yam	yam	I	to restrain	niyāmeti, niyāmayati	⎧ yamayati ⎩ yāmayati	
	36. yuj	yuj	VII	to join	yojeti, yojayati, yojāpeti, yojāpayati	yojayati	

III. Desiderative.

209. The *stem* of the *Desiderative* is obtained by *doubling the root* and thereto adding the consonant *s*, which is permuted afterwards according to general rules (see §§ 24, 29), and transformed either into a *guttural* or into a *palatal*: ex. from *tij*, titikkhati; he endures; *Passive* titikkhīyati, he is endured; *Causative*, titikkheti, titikkhāpeti, he is made to endure; or, without reduplication, tejeti and tejati he sharpens (S. titikshate); from *gup* (S. gup. I), jigucchati he dislikes or gopeti (S. jugupsate) he guards; from *kit* (S. kit III), tikicchati he cures or vicikicchati (S. cikitsati) he doubts, caus. tikiccheti, tikicchayati, tikicchāpeti, tikicchāpayati, he causes to cure; from *man*, vīma*m*sati, he investigates or māneti (S. mīmā*m*sate) he honours.

Pāli.	Sanskrit.	Class.	*Desiderative.*	*Sanskrit forms.*
210. bhuj	bhuj	VII	bubhukkhati, he wishes to eat, is hungry,	bubhukshati
ghas	ghas	I	jighacchati, he wishes to eat, is hungry,	jighatsati
har	hṛi	I	hi*m*seti, jihi*m*sati, he wishes to take,	jihīrshati
ji	ji	I	vijigi*m*sati, he is eager to take,	jigīshati
pā	pa	I	pivāsati, he is thirsty,	pipāsati
su	çru	V	sussūsati, he listens,	çuçrūshati

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IV. Denominative.

211. Suffixes are used, to derive a verb from a substantival *stem*:

1st, aya: ex. dhūmāyati (S. dhūmāyati), to smoke; samuddāyati (S. samudrāyate, *Westergaard*, to be like the sea);

2nd, īya: ex. chattīyati (S. chattra), he takes for an umbrella that which is not one; puttīyati (S. putrīyati), he regards as a son him who is not one. This suffix also conveys the idea of '*to desire for self*', ex. dhaniyati (S. dhanāyati, dhanūyati), he desires riches for himself,

3rd, aya and e: ex. daḷhayati (S. dṛiḍhayati), he makes into a solid, makes solid, solidi-
P. 81. fies, consolidates; pamāṇayati (S. pramāṇayati), he demonstrates.

Conjugation of hū = bhū.

212. Besides the forms of *bhû* already given, we also meet the following.

		Singular.			*Plural.*		
		1.	2.	3.	1.	2.	3.
Par:	Present	homi	hosi	hoti	homa	hotha	honti

(*Passive* hūyate).

			Singular.			*Plural.*	
		1.	2.	3.	1.	2.	3.
Par : Impf.		ahuva*m*	ahuvo	ahuvā	ahuvāmha	ahuvattha	ahuvū, ahuvu
Att :	„	ahuvi*m*	ahuvase	ahuvatha	ahuvāmhase	ahuvavha*m*	ahuvatthu*m*

(*Passive ahúyattha*).

Par : Potential	heyyāmi	heyyāsi	heyya	heyyāma / heyya*m*	heyyātha	heyyu*m*

(*Passive húyetha*).

Par : Impv.	homi	hohi	hotu	homa	hotha	hontu

(*Passive húyatam.*)

Par : Aorist.	ahosi*m* / ahu*m*	ahosi	ahosi / ahu	ahosimha / ahumha	ahositha	ahavu*m* / ahesu*m*

(*Passive ahovittha*).

Par : Future	I	hehāmi	hehisi	hehiti	hehāma	hehitha	hehinti
82.	II	hehissāmi	hehissasi	hehissati	hehissāma	hehissatha	hehissanti
	III	hohāmi	hohisi	hohiti	hohāma	hohitha	hohinti
	IV	hohissāmi	hohissasi	hohissati	hohissāma	hohissatha	hohissanti
	V	hemi	hesi	heti	hema	hetha	henti
	VI	hessāmi	hessasi	hessati	hessāma	hessatha	hessanti

(*Passive húyissate*).

Par : Conditional	[ahavissa*m*	ahavisse]	ahavissa	[ahavissamha	ahavissatha]	ahavissa*m*su

(*Passive ahúyissatha*).

The *Rúpasiddhi* further gives the following form for the Future :

	Singular.			*Plural.*		
	1.	2.	3.	1.	2.	3.
Par : Future	anuhossāmi,	anuhossasi,	anuhossati,	anuhossāma,	anuhossatha,	anuhossanti
Par : Conditional	[anuhossa*m*	anuhosse]	anuhossa	[anuhossamha	anuhossatha	anuhossa*m*su]

PARTICIPLES.

213. The *present participle* (*Active*) *Par.* is formed with the suffixes *aṭ* and *anta* (ant + a), from the stem of the present : ex. 1. from *gam*, stem gaccha, part. gaccha*m* (S. gacchat), or gacchanto ; 2. from *car* (S. car), stem cara, part. cara*m* (S. carat), or caranto ; 3. from *ṭhá* (S. sthā), stem ṭiṭṭha, part. ṭiṭṭha*m* (S. tishthat), or ṭiṭṭhanto ; 4. from *kar* (S. kṛi), stem karo, part. karonto (S. kurvat) ; etc.

214. These same affixes serve for the *future participle* (*Active*) *Par.* and are added to the *stem* of the *future* ; ex. karissam (S. karishyat) or karissanto.

P. 83. 215. The participles in *māna*, *āna*, are formed from the *stem* of the *present Attanopada* ; P. 115. ex. kurumāno, or from the root *kar*, karāno. We also find kubbāno.

These *two* suffixes are used for verbs of *every* class :

ex. bhuñjamāno, bhuñjāno ; khādamāno, khādāno ; etc.

216. The *past participle* (*passive*) *Att.* is formed with the suffixes *ta* and *na*

(1) added *directly to the root:* ex. kato (S. kṛita) ; gato (S. gatā) ; patto (S. prapta) ; chinno (S. chinna) ; bhinno (S. bhinna) ; ruṇṇo (S. rudita) ; tiṇṇo (S. tīrṇa) ; etc. ;

(2) or joined with the help of an *i* in combination : ex. rakkhito (S. rakshita) ; vidito (S. vidita) ; icchito (S. iṣhṭa).

217. From the *past participle* (*passive*) *Att.* in *ta* is formed a *past participle* (*active*), *Par.* by adding the suffixes *vat*, *vanta* (vant + a), or *avī* : ex. from huta (S. huta), hutavā, hutavanto, or hutavī, *plural* hutavino. The last is declined like stems in *in* [S. *ī*], [e. g. daṇḍī, *Masc* ; itthī, *Fem* ; atthi, *Neut.*].

Verbal Adjectives.

218. *Verbal Adjectives* are formed by means of the suffixes *tabba* (S. tavya), *aniya*, *ya*, which are joined to *stems*, *with* or *without* the *i* of combination : ex.

Pāli.			Sanskrit.			
M.	F.	N.	M.	F.	N.	
bhavitabbo	— ā —	am	bhavitavyā	— ā —	am,	that is or ought to be.
gahetabbo, gaṇhitabbo	— ā —	am	grahītavya	— ā —	am	that ought to be taken or received
gahaṇīyo	— ā —	am	grahaṇīya	— ā —	am	
gamanīyo	— ā —	am	gamaniya	— ā —	am	that ought to go.
gantabbo, gamitabbo	— ā —	am	gantavya	— ā —	am	
haritabbo	— ā —	am	hartavya	— ā —	am	that ought to be carried.
karaṇīyo	— ā —	am	karaṇīya	— ā —	am	that ought to be done.
kattabbo	— ā —	am	kartavya	— ā —	am	

Pali. M.	F.	N.	Sanskrit. M.	F.	N.	
manitabbo, mantabbo	— ā —	*am*	mantavya	— ā —	*am*	that ought to be considered.
pāpaṇīyo, pāpuṇanīyo	— ā —	*am*	prāpaṇīya	— ā —	*am*	that ought to be attained.
pattabbo, pattayyo	— ā —	*am*	prāptavya	— ā —	*am*	that ought to be attained.
suṇitabbo	— ā —	*am*	çrotavya	— ā —	*am*,	that ought to be heard, *from the characteristic stem.*

P. 84. In the majority of cases, the *y* of the suffix *ya* is assimilated to the preceding consonant: ex.

bhabbo	— ā — *am*	(S. bhavya);	that is to be, right;
gammo	— ā — *am*	(S. gamya);	that is to be attained, attainable;
labbho	— ā — *am*	(S. labhya);	that is to be obtained, obtainable;
ceyyo	— ā — *am*	(S. ceya);	that is to be piled up, accumulable;
neyyo	— ā — *am*	(S. neyo);	that is to be led or inferred, deducible;
gārayho	— ā — *am*	(S. garhya).	that is to be despised, contemptible.

Sometimes, this suffix is joined with the help of an *i*, ex: kāriyam (S. kārya). P. 116

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GERUND.

220. The suffixes of the *gerund* are *túna, tvá tvána* and *ya* (S. tya).

They take the *i* of combination *at will*: e. g.

katūna, katvā or karitva (S. kṛitvā), having done;
sutvāna or sutvā (S. çrutvā); having heard;
vandiya or vanditvā (S. vanditvā); having saluted;
upecca or upetvā (S. upetya), having approached.

These suffixes are *indifferently* attached to *all* verbs, *whether they have a prefix or not.*

INFINITIVE.

221. The *infinitive* has *two* suffixes *tave* and *tum*: ex. from su (S. çru), sotave, sotum S. çrotum), sunitum (from the chracteristic stem) to hear. (The suffix *tave* is a Vedic form. E. T.)

222. These suffixes take the *i* of composition, *at will*: ex. gantum or gamitum (S. gantum) to go; boddhum or bujjhitum (S. boddhitum) to know.

XIII. Compound Words.

P. 35.

223. The six classes of Sanskrit Compounds are found in Pāli.

They are 1st, *the Dvandva*; 2nd *the Tappurisa* (S. tatpurusha); 3rd *the Kammadhāraya* (S. karmadhāraya); 4th *the Digu* (S. dvigu); 5th, *the Bahubbīhi* (S. bahuvrīhi); 6th, *the Avyayibhāva.*

I. Dvandva, [Copulative or Aggregative] Compounds.

224. The *Dvandva Compounds* are of *two* kinds:

(a) those which take the suffix of the plural, or

(b) if they express a whole, those which take the suffix of the singular.

225. The following *dvandvas* are included in the former kind:

samaṇabrāhmaṇā (S. çramaṇa + brāhmaṇa), the samaṇas and brahmaṇs;

khattiyabrāhmaṇā (S. brāhmaṇakshatriya), the kshatriyas and brahmaṇs;

mātāpitaro (S. mātāpitarau), father and mother, parents;

pitāputtā (S. pītāputrau), father and son;

jāyāpatī (S. jāyāpatī); tudampati (S. dampati); jānipati (S. jāni + pati); jayāmpatika (S. jāyā or jam? + pati): husband and wife.

226. Words of *shorter length* are placed *first* in the compound thus: candasūriya (S. sūryacandramasau), or candimasūriya, the sun and the moon. P. 117.

227. Stems in *i* or *u* are also placed *at the commencement*; ex. aggidhūma (S. agni + dhūma), the fire and smoke; atthadhammā (S. arthadharmau); the meaning and the text; atthasaddā, the meaning and the word; or saddatthā (S. sabdārthau) the word and the meaning.

228. In the second kind are included, the names of:

1st, *parts of the body*: ex. pāṇipadam (S pāṇipadam), the hand and foot;

2nd, *different kinds of music*: ex. gītavāditam (S. gīta + vāditra), vocal and instrumental music;

3rd, *different sorts of* (?) *implements (Fr. remedes remedies)* ex. phālapācanam (S. phāla + pācana); the ploughshare and goad:

4th, *parts of an army*: ex. hatthassam (S. hastyaçvam), elephant and horse;

5th, *animals of small size*: ex. damsamakasam (S. damçamaçakam) the gadfly and gnat;

6th, *animals that fight*: ex. ahinakulam (S. ahinakulam). the serpent and the ichneumon; kākolūkam (S. kākolūkam), the crow and owl;

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P. 86. 7th, *things opposed to one another* : ex. nāmarūpam (S. nāmarūpam), the name and the form ; samathavipassanam, (S çamatha + vipaçyana), tranquility and spiritual insight ;

8th, *individuals of different sexes* : ex. dāsidāsam (S. dāsīdāsam), the male and female slave ;

9th, *adjectives derived from numerals* : ex. dukatikam (S. dvika + trika), by twos and threes ;

10th, *names of inferior castes* : ex. sapākacaṇḍālam (S. çvacaṇḍālam) sapākas and caṇḍālas ; venarathakāram (S. vena + rathakāra) wicker-workers and car-makers ;

11th, *names of the cardinal points* : ex. pubbāparam (S. pūrvāparam) east and west ; adharuttaram (S. adharottaram), north and south.

229. There are *optionally* placed in the singular or plural *dvandvas* composed of :

1st, *names of trees* ; ex. assatthakapittham or assatthakapitthā (S. aç-vattha + kapittha) ; the Ficus Religiosa (the Bo-tree) and Feronia Elephantum ;

2nd, *names of herbs* ; ex. kāsakusam or kāsakusā (S. kuçakāçam or kuça-kasāḥ) ; the Saccharum Spontaneum grass and the Poa Cynosuroides or sacrificial grass ;

3rd, *names of domestic animals* ; ex. gomahisam or gomahisā (S. goma-hisham or gomahishāḥ) cows and buffaloes ; ajeḷakam or ajeḷakā (S. ajaiḍakam) sheep and goats ;

4th, *names (attributes ?) of divinities* ; ex. jātarūparajatam or jātarū-parajatāni (S. rajatajātarūpa) golden and silvern ;

5th, *names of gramineous plants* ; ex. sāliyavam or sāliyava (S. çāli-yava) ; rice and barley ;

6th, *names of countries* ; ex. aṅgamagadham or aṅgamagadhā (S. aṅgamagadha) ; Bengal and Southern Bihar ;

7th, *words forming an antithesis* ; ex. kusalākusalam or kusalākusalā (S. kuçala, akuçala), good and bad ; ahorattam or ahorattā (S. ahorātra), day and night ;

8th, *names of birds* ; hamsabakam or hamsabakā (S. hamsa, vaka), a goose and a crane.

2. Tappurisa [Dependent Compounds].

230. The *first* member of these compounds is susceptible of taking the place of *different* cases:

1st, the Accusative:

ex. saraṇagato,-tā,-tam (S. çaraṇagata), who places himself under protection;
sukhappatto (S. sukhaprāpta), who has obtained happiness;
sabbarattisobhano, i. e. sabbarattiṁ sobhano, fine the whole night (S. sarvarātra çobhana);
saccavādī, i. e. saccaṁ vaditum sīlam assa it is in his nature to speak the truth (S. satyavādin).

2nd, the Instrumentive:

ex. buddhabhāsito dhammo, the law taught by Buddha (S buddha, bhāshita); kākapeyyā nadī (S. kakapeyā nadī), a river that a crow
P. 87. could exhaust in drinking; P. 118.
piyavippayogo (S. priyaviprayoga), the separation of his friend;
pādapo (S. pādapa), that drinks with the feet = a tree;
māsapubbo (S. māsapūrvaḥ), a or the former month;
mātusadiso (S. mātṛisadṛiçaḥ), like his mother;
asikalaho (S. asikalaha), a combat with a sword;
vācānipuṇo (S. vānnipuṇo), skilful with his words;
jaccandho (S. jātyandha), blind from birth.

3rd, the Dative:

(a) when the *second* member designates a *thing attributed to* or *destined for* that which the first member expresses; ex.
kaṭhinadussaṁ (S. kaṭhina, dūshya), stuff for a *kaṭhina*, (a priestly robe made from raw cotton within a single day as a meritorious act);
saṅghabhattaṁ (S. saṅgha, bhakta), dinner for the clergy:

(b) when the *second* member is *attha* (S. artha); ex.
bhikkhusaṅghāttho vihāro (S. bhikshu, saṅgha, artha), a *vihára* (monastery) for the meeting of the (*Sangha*) Buddhist clergy,

(*Note.* This kind of compound may naturally affect the three genders);

(c) when the *second* member is *hita* (S. hita); ex.
lokahito (S. loka, hita), who is useful to the world;

(d) when the *second* member is *deyya* (S. deya) ; ex.
buddhadeyyam pupphaṁ (S. buddha, deya, pushpa), a flower worthy of being offered to Buddha:

4th, the Ablative:

(a) when the *second* member expresses *separation* ; ex.
methunāpeto (S. maithuna, apeta), who abstains from sexual intercourse ;
palāpāpagato (S. pralāpa, apagata), who is guarded against gossip;
nagaraniggato (S. nagara, nirgata), departed from the town ;
rukkhaggapatito (S. vṛiksha, agra, patita), fallen from the top of a tree;

(b) when the *second* term is *bhayam* (S. bhaya), fear ; *bhíto* (S. bhīta) frightened ; or *bhíruko*, timid ; ex.
corabhayam (S. caurabhayam), fear of thieves;
pāpabhīto (S. pāpa, bhīta), who fears sin ;
pāpabhīruko, who fears sin :

(c) when the *second* member is *virati* (S. virati) ; ex.
kāyaduccaritavirati (S. kāya, duçcarita, virati) abstention from corporeal sins:

(d) when the *second* member is *mutto* (S. mukta) or *mokkha* (S. moksha) ; ex.
bandhanamutto (S. bandhana, mukta) delivered from bonds ;
bandhanamokkho (S. bandhana, moksha), deliverance from bonds:

5th, the Genitive:

ex. rājapuriso (S. rāja, purusha), the servant of a king ;
ācariyapūjako (S. ācarya, pūjaka), who respects a teacher.

Note. 1. *Raja, sakhi, etc.* have *two* stems when they are used *as the last member* of a *tappurisa:*

P. 88. (a) a stem in *a* ; ex. devarājo, devasakho, *plur.* devarājā, devasakhā, *acc. sing.* devarājam, *acc. plur.* devarāje ;

(b) a stem in *an* ; ex. devarāja, devasakhā ; *plur.* devarājāno, devasakhāno.

Note. 2. *Puma* (S. pums) *loses its a ;* ex. pulliṅgo (S. pumliṅga), the masculine gender; pumbhāvo (S. pumbhāva) ;

i and *u* at the end of the first member, may, at will, be shortened ; ex.
itthirūpam (S. strī, rūpa), the form of a woman ;
bhikkhuṇisaṅgho (S. bhikshunī, saṅgha), a community of nuns;
jambusākha (S. jambhū, çākhā), a branch of the *Jambu* tree :

6th, the Locative:

ex. rūpasaññā (S. rūpa, saṃjñā); consciousness of form;
araññavaso (S. araṇyavāsa), dwelling in the woods;
cakkhuviññānam (S. cakshus, vijñāna), ocular knowledge;
vikālabhojaṇam (S. vikālabhojanam) eating at an unusual hour (the night); P. 119
avaṭakacchapo (avaṭakacchapa), a tortoise in a hole;
kūpamaṇḍūko (S. kūpamaṇḍūka), a frog in a well;
akkhadhutto (S. aksha, dhūrta), play at dice; etc.

231. The *last* member of these compounds may be taken in the sense of the *acc.* and that of the *other cases:*

1st, the Accusative:

with *ati* (S. ati), *pati* (S. prati), *anu* (S. anu) for the *first* member;
ex. accantam, accantāni (S. atyanta), what goes beyond limits;
ativelo (S. ativela). excessive;
paccakkho,-ā,-am (S. pratyaksha), evident;
anvattham (S. anvartha), comprehensible, conformable with reason;
pattajīviko (S. prāptajīvika), āpannajīviko (S. āpannajīvika), who has the means of existence.

2nd, the Instrumentive:

ex. (a) avakokilam vanam, i. e. kokilāya avakuṭṭham (S. avakrushṭa) pariccattam, a wood deserted by the nightingale (S. avakokila);
pariyajjhano, i. e. ajjhayanāya parigilāno (S. paryadhyayanaḥ, parigilāno 'dhyayanena), weakened by study;
(b) with *álám* for the *first* member;
ex. alamkammo (S. alam, karman), apt for business, kammassa alam samattho (S. samartha).

3rd, the Ablative:

ex. nikkosambi (S. nishkaushambi), departed from Kosambi;
nibbāṇam (S. nirvāṇa). Nibbān;
nibbano (S. nirvana), i. e. vanato nikkhantam, gone from the forest.

4th, the Ablative:

P. 89. with the following words for the *first* member: *pa* (S. pra), *upari* (S. upari), *heṭṭha* (from S. adhas), *anto* (S. antar); ex.
pācariyo, i. e. ācariyato paro (S. prācārya), who follows his teacher (a pupil);

uparigaṅgā (S. upari, gaṅga), upon the Ganges ;
heṭṭhānadī, down the river ;
antosamāpatti (S. antar, samāpatti), pending the *samápatti* (a sort of ascetic practice).

232. The *subordinate* word may be placed last,

(1) *optionally ;* ex. rājahaṁso (S. rājahaṁsa or haṁsarājā), a goose;
aḍḍhamāsaṁ or māsaḍḍhaṁ (S. ardhamāsa), a half-month ; etc.
or (2)*determinately* ; ex.
aḍḍhakahāpaṇaṁ (S. ardha, karshāpaṇa), a *half-kahápaṇa ;*
aḍḍhamāsakaṁ (S. ardha, māshaka) a *half-másaka* ;
aḍḍharattaṁ (S. ardharātra), midnight ;
pubbarattaṁ (S. pūrvarātra), the first part of the night ;
apararattaṁ (S. apararātra), the second part of the night ;
pubbaṇhaṁ (S. pūrvāhṇa), morning ;
sāyaṇhaṁ (S. sāyāhṇa), evening.

233. Sometimes, the first member casually preserves an inflexion (*alopa-tappuriso* i. e. a *Tappurisa not* having the inflection *cut off* or with it present), (S. aluksamāsa) ; ex.

1st, the Accusative :

pubhaṁkaro (S. prabhākaro), the sun ;
amataṁdado (S. amritadada), the bestower of immortality ;
jutindharo (S. dyutidhara), having brightness ;

2nd, the Instrumentive :

sahasākataṁ (S. sahasākṛitaṁ), done with haste ;

3rd, the Dative :

parassapadaṁ (S. parasmaipadaṁ), the *parassapada* voice ; attanopadaṁ (S. ātmanepadaṁ) the *attanopada* voice ;

4th, the Ablative :

bhayatuppatthānaṁ (S. bhaya, upasthāna), succour against fear (lit. from fear) ;
paratoghoso (S. paratas, ghosha), a distant voice (lit. a voice from the distance) ;

5th, the Genitive :

gavampatitthero (S. gavāṁpati, sthavira), the (*thera*) priest of Gavampati (literally, the herdsman) ;

6th, the Locative:

manasikāro (S. manasikāra), laying to heart (Bothlingk and Roth's Sanskrit Dict.);
pubbenivāsānussati (S. pūrvanivāsānusmṛiti), remembrance of a former existence;
antevāsī (S. antevāsin), a pupil;
kaṇṭhekālo (S. kaṇṭhekāla), blue-necked;
urasilomo (S. urasiloman), hairy-breasted.

3. KAMMADHĀRAYA (S. KARMADHĀRAYA).

[DESCRIPTIVE OR DETERMINATIVE COMPOUNDS].

234. In these compounds the word *mahanta* (S. mahat) has
P. 90. 1st, the form *mahá*: ex. mahāpuriso (S. mahāpurusha), a great man;
2nd, the form *maha*, i. e. the Sanskrit word *mahat*, because the *first* consonant of the following word is reduplicated *after maha*: ex. mahabbhaya*m* (S. mahadbhaya*m*), great fright.

235. *Santa* (S. sat), being, takes the ancient form *sa* which causes the reduplication of the initial consonant of the *following* word (then sa = S. sat), ex. sappuriso (S. satpurusha), a sincere man.

236. *Puma* (S. pu*m*s) rejects its *a* (i. e. it reappears under its old form: ex. pu*m*kokilo (S. pu*m*skokila), punnāgo (S. pu*m*nāga), (Cf. §§ 59, and 230).

237. The *first* member is *not* put in the feminine, when the second *also* would be a feminine noun: ex. khattiyakaññā = khattiyā + kannā (S. kshatriyā, kanyā), a girl of the warrior caste; kumārasamaṇī (S. kumāraçramaṇā).

238. *Kammadhāraya* compounds are of several *kinds*:
1*st*, the first member determines the second: ex.
pubbapuriso (S. pūrvapurusha), the front man;
aparapuriso (S. aparapurusha), the other man;
paṭhamapuriso (S. prathamapurusha), the first man;
majjhimapuriso (S. madhyamapurusha), the middle man;
vīrapuriso (S. vīrapurusha), the hero;
kaṇhasappo (S. kṛishṇasarpa, the black snake;
nīluppala*m* (S. nīlotpala*m*), the blue lotus; etc:
2nd, the second member determines the first, i. e. the words *thero*

(S. sathavira); *ácariyo* (S. ācarya); master; *paṇḍilo* (S. paṇḍita), a learned man; *etc*: ex.

Sāriputtathero, the priest sāriputta;
Buddhaghosācariyo, the teacher Buddhaghosa;
Vidhūrapaṇḍito, the scholar Vidhūra:

P. 91. 3*rd*, the two members are determinate: ex.

sītuṇha*m* (S. çīta, ushṇa), heat and cold;
uccāvaca*m* (S. uccāvaca), high and low; P. 121.
gatapaccāgata*m* (S. gatapratyāgata), gone and returned:

4*th*, the word in *apposition* is put in the *second* place: ex.

munipuṅgavo (S. munipuṅgava), ascetic-hero;
buddhādicco (S. buddha, āditya), Buddha-sun:
samaṇapuṇḍariko (S. çramaṇa, puṇḍarika), samaṇa-lotus:

5*th*, the *first* member *indicates* the *origin*: ex.

dhammasaññā (S. dharmasa*m*jñā), consciousness coming from the law;
dhammabuddhi (S. dharmabuddhi), knowledge arising out of the law:

6*th*, the *first* member *specifies* a general term: ex.

cakkhundriya*m* (S. cakshurindriya), the faculty of sight;
guṇadhana*m* (S. guṇa, dhana), wealth of good qualities;

7*th*, the *first* member is a *negative*, *na* being replaced by *a*, *before vowels* by *an*: ex.

abrāhmaṇo (S. abrāhmaṇa) not a brahman;
avyākatā (S. avyākṛita) that are undefined (laws);
akusalo (S. akuçala) the bad man;
anasso (S. anaçva), not a horse:

8th, the first member is *ku* (before vowels *kad*), a particle expressive of disparagement, and *ká*, signifying *little*: ex.

kuputto (S. kuputra), a bad son;
kadanna*m* (S. kadannam), bad nourishment;
P. 92. kāpuriso (S. kāpurusha), a bad man;
kālavaṇa*m* (S. kālavaṇa*m*) little salt:

9*th*, the *first* member is *pa* (S. pra), *etc*: ex. — 1. pavacana*m* (S. pravacana) the Buddhist Scriptures; 2. samādhāna*m* (S. samādhāna) self absorption; 3. vikappo (S. vikalpa) option; 4. atideva (S. atideva) a

supreme deva (?) 5. adhidevo (S. adhideva) a superior deva (?); 6. sugandho (S. sugandha) fragrance; 7. dukkatam (S. dushkṛita) a sinful act, a sin; etc.

4. DIGU (S. DVIGU) [NUMERAL OR COLLECTIVE COMPOUNDS]. P. 122.

239. The *digu* takes the inflexion of the *neuter singular*, and its *first* member is a *numeral adjective* equally in the *neuter singular*: ex.

tilokam (S. triloka), the three worlds;
tidaṇḍam (S. tridaṇḍa, the three staves of a mendicant.

240. To enter into this kind of compound, a word sometimes changes its suffix and assumes the suffix *a*: ex.

dvirattam (S. dvirātram), two nights;
dvaṅgulam (S. dvyaṅgulam), two fingers;
tivaṅgulam (S. tryaṅgulam), three fingers;
pañcagavam (S. pañcagavam), five cows.

241. The *digu* may not express a whole. In that case, it is not restricted to the *neuter* gender, *singular* number; ex.

tibhavā (S. tri + bhava), three forms of existence;
catuddisā (S. caturdiçam), the four countries;
ekapuggalo (S. eka, pudgala), a single individual.

5. BAHUBBĪHI (S. BAHUVRĪHI) [RELATIVE COMPOUNDS].

242. There are *nine* sorts of *Bahubbíhi*:

1*st*, *bahubbíhi* consisting of two words and communicating to the word that it determines, the sense

(a) of the *accusative*: ex.

P. 93. āgatasamaṇo saṇghārāmo (S. āgata, çramaṇa), the monastery garden into which the Samaṇas are come;

(b) of the *instrumentive*: ex.

vigitamāro bhagavā (S. vijita, māra), the Master, vanquisher of Māra;

(c) of the *dative*: ex.

upanītabhojano samaṇo (S. upanīta, bhojana, çramaṇa), the Samaṇa to whom food was given;

(d) of the *ablative*: ex.

niggatajano gāmo (S. nirgata, jana, grāma), the village whose inhabitants are gone;

(e) of the *genitive*: ex.

vītarāgo (S. vigata, rāga), the man without passions.

The first member may be

(1) a numeral adjective : ex.

pañcacakkhu (= Bhagavā), he who possesses five eyes (= the Master);

tidasā (=devā), (S. tridaçaḥ), the thirty (three) = (the gods);

(2) a pronoun : ex.

idappacayo (S. idam partyaya), having this for a cause ;

kimpabhavo (S. kim, prabhava), having what origin ;

(3) a particle : ex.

sugandham candanam (S. sugandha, candana), the sandal-wood which has a good smell.

Note. In *some bahubbíhi* compounds, the *determining* word may be placed indifferently, either at the *beginning or* at the *end* : ex.

jātachando (S. jāta, chanda) or chandajāto, he who has no desire; P. 123 .

māsajāto or jātamāso (S. māsa, jāta), a month old ;

chinnahattho or hatthachinno (S. hastai, chinna), one whose hands are cut off ;

(f) the *word determined* by *bahubbíhi* has the sense of the *locative :* ex.

sulabhapiṇḍo deso (S. sulabha, piṇḍa, deça), a country in which alms are easily obtained :

2*nd, bahubbíhi* whose determining word is taken in the sense of different cases : ex.

ekarattivāso (S. ekarātra, vāsa), he who receives a habitation for one night, i. e. ekarattim vāso assa ;

daṇḍapāṇi (S. daṇḍapāṇi), he who holds a staff in his hand;

3*rd, bahubbihi* composed of *three* words : ex.

onītapattapāni (S. avanīta, patra, pāṇi) i. e. onīto pattato pāṇi yena; he who has withdrawn his hand from the dish, [i. e. finished his meal] ;

sīhapubbaddhakāyo (S. simhapūrvārdhakāyak, *Cf. Burnouf, Lotus of the Good Law, p.* 569), he whose body's hinder part resembles that of a lion :

4*th*, *bahubbíhi*, whose first member is the negative *a*, *an*; ex.
aputrako (S. aputraka), who has not a son;
anuttaro (S. anuttara), he whom none excels:

5*th*, *bahubbíhi* whose first member is *saha* (S. sa): ex.
saparivāro or sahaparivāro (S. saha, parivāra), who is with his attendants;
sahetuko or sahetu (S. saha, hetu), who has a cause:

P. 94. 6*th*, *bahubbíhi*, whose first part is the name of an assimilated thing: ex.
nigrodhaparimaṇḍalo rājakumāro (S. nyagrodhaparimaṇḍala, having a thread along his girth: ? B. & R's Commentary —kāyavyāmānam samappamānatāya nigrodho iva parimaṇḍalo yo rājakumaro), a prince who has the girth of the tree called *Ficus Indica*, (the Indian fig or banyan tree):

7*th*, *bahubbíhi*, *each* of whose parts contains the name of a *number*: ex.
dvihatīham (S. dvyaha, tryaha), who has two or three days;
dvattipattā, who has two or three dishes:

8*th*, *bahubbíhi*, *each* of whose parts contains *the name of a cardinal point* to indicate an intervening direction: ex.
pubbadakkhiṇā vidisā, the south-eastern direction;
pubbuttarā (S. pūrvottarā) the north-eastern direction:

9*th*, *bahubbíhi*, *each* of whose members *strengthens* the name of the instrument or that of the means of combat: ex.
kesākesi (S. keçākeçi), who strikes on seizing his adversary by the hair (kesesu kesesu gahetvā *idam yuddham* pavatteti, *Cf. Rúpasiddhi*);
daṇḍādaṇḍi (S. daṇḍādaṇḍi), who is beaten with a staff.

243. In *bahubbíhi* compounds, the *first* member *loses the suffix of the feminine*, if the two members are virtually in the same case and if the *first* word is susceptible of being placed in the masculine. We accordingly have dīghajaṅgho (S. dīrghajaṅghaḥ) ,*long-legged* (*i. e.* dīgha jaṅgha yassa, he whose legs are long); but saddhādhuro (S. çraddhā, dhura), full of faith, or khamādhano (S. kshamā, dhana), rich in patience.

Note. *Mahá* is placed *first*: ex. mahāpaññō (S. mahāprājña), very wise. P. 124

244. Sometimes the suffix *á* is added to the words *dhanu* (S. dhanus), a bow; *dhamma* (S. dharma), law; and to others also, when they occupy the second place: ex.

gaṇḍīvadhanvā (S. gaṇḍīvadhanvam), a name of Arjuna (Cf. § 81.);

paccakkhadhammā (S. pratyaksha, dharma), he to whom the law is evident; but sahassatthāmadhanu (S. sahasra, sthāman, dhanus) [he who has *a bow* that requires *the strength of a thousand* to draw it (?)] and paccakkhadhammo are also used.

245. Feminine nouns in *í*, *ú*, and *stems* in *tu* (S. tṛi) take the suffix *ka*, when they are placed *last*; ex.

P. 95. bahukumārikam kulam (S. bahukumārika), a family in which there are many girls;

bahukattuko deso (S. bahukartṛika) a country in which there are many active persons.

6. Avyayibhāva (S. Avyayi-bhāva) [Adverbial Indeclinable Compounds.]

246. These compounds are *always neuter* and have for their first member one of the *upasagga* (prepositional) and *nipáta* (indeclinable) particles.

If the stem of the last member is an *a*, the compound has *am* for its inflexion (neut. sing. acc.); ex.

upakumbham (S. upakumbham); close to the pot;

if the stem of the last member has a long vowel, *á* is replaced by *am* and the *other vowels are shortened*: ex.

upagaṅgam (S. upagaṅgam), near the Ganges;

adhikumāri, for the young damsel;

upavadhu, near his wife.

247. These compounds may take *all* the case inflexions:

ex. 1st, upanagarā (or upanagaramāh, upanagarasmā), ānaya, brought from the vicinity of the town, or upanagarehi.

2nd, upanagaram santakam, who is close to the town or upanagarassa.

3rd, upanagaram nidhehi, a lurking hole near the town; or upanagare (upanagaramhi, upanagarasmim, upanagaresu).

248. Besides proximity (Cf § 246. ex. 2.), these compounds express,

1st, negation ; 2nd, absence: ex. niddaratthaṁ (S. daratha), darathānaṁ abhāvo, absence of truth ; nimmasakaṁ (S. maçaka), without gnats ;

3rd, the act of following: ex. anurathaṁ (S. anurathaṁ) in the train of the chariot, or behind the chariot.

4th, conformity : ex. anurūpaṁ (S. anurūpaṁ) conformably with a figure ;

5th, division: ex. attānaṁ attānaṁpati, for each person ; paccattaṁ (S. pratyātmaṁ) ; anvaḍḍhamāsaṁ, for each half month (S. anu, ardhamāsa) ;

6th, succession : ex. anujeṭṭhaṁ (S. anujyeshṭhaṁ), in order of age ;

P. 96. 7th, opposition: ex. paṭisotaṁ (S. pratisrotas) with a countercurrent ;

8th, limit, point of departure : ex. āpānakoṭikaṁ (S. pānagoshṭhikā ?), as far as the watering place ; P. 125.

ākumāraṁ (S. ākumāraṁ), since childhood, [lit. *up to* the time of being *a child*] ;

9th, a flourishing condition ; ex. subhikkhaṁ (S. su, bhikshā), abundance of food ;

10th, relation : ex. ajjhattáṁ (S. adhyātmaṁ), with reference to the soul, to the body.

249. The following particles may form the first member :

1st, yathā (S. yathā) in the measure of, as : ex. *yathāsatti* (S. yathāçakti), in the measure of his forces ;

2nd, yāva (S. yāvat) as much as : ex. yāvadatthaṁ (S. yāvadarthaṁ), as much as is necessary ;

3rd, tiro (S. tiras), across : ex. tiropākāraṁ (S. tirasprākāra), across the hedge ;

4th, anto (S. antar), to the interior : ex. antonagaraṁ (S. antar, nagaraṁ), into the town ;

5th, bahi (S. vahis), without, out of : ex. bahinagaraṁ (S. vahisnagaraṁ), out of the town ;

6th, upari (S. upari), over : ex. uparipāsādaṁ (S. prāsāda) over the palace ;

7th, heṭṭhā (S. adhas), below: ex. heṭṭhāpāsādam, below the palace ;

8th, pure (S. puras, purā), before, up to: ex. purebhattam (S. bhakta), before the repast, until the repast ;

9th, pacchā (S. paçcāt, paçcā), after. ex. pacchābhattam, after the repast ;

10th, sa (S. sa), with: ex. samakkhikam (S. makshika) bhuñjati, he eats with the flies ;

11th, ora (S. avara), to the bottom of : ex. oragaṅgam (S. oram gaṅgāya), to the mouths of the Ganges.

(The compounds-Dvandva, Tappurisa, Kammadhāraya, Digu, and Bahubbīhi—may be said to be formed *relatively*, when the sense of a relative is implied. *E. T.*).

THE END

POSTSCRIPT.

This grammar, whose translation from the French was taken in hand with the kind permission of M. Stanislas, Guyard and finished in 1878 but laid aside on reconsideration because it did not appear likely that it would have as wide a field of usefulness as was at first anticipated for it, is now published under more favourable circumstances.

All that is wished for it is, that it may prove as useful as it is considered to be: and if one thing more than another might be deemed a ground for encouragement to hope it will prove so, it is its adoption in the Rangoon High School by the Professor of Páli, as *a text book.*

There is no question that M. Minayeff's work on Páli Grammar is the most thorough yet issued and if the rendering from the French be found faithful and the work extensively useful, the expectation of the translator will have been attained.

The grammar is in a measure comparative owing to Sanskrit equivalents being given of nearly all the Páli words employed but this circumstance need be no hindrance to the study of the book even in lower forms of schools, as, beyond observing, in passing, the close resemblance existing between the two kinds of speech, no notice need be taken of the Sanscrit equivalents.

The Sanskrit equivalents will however in Burma serve the very useful purpose of dispelling from the minds of the Burmese any suspicion of the celestial nature of Páli. and of showing it to be a Hinduic dialect which the translator is disposed to believe was the *ancient lingua franca* of *Hindustan Proper* during certain very remote præ-Mahammadan times. For, to him it appears, a large proportion of the words of Hinduic origin which go to form, with the admixture of Persian and Arabic, the *modern lingua franca* of *Hindustan Proper,* consists of such as decidedly have the Tuscan smoothness and stemmal mould of Páli rather than the ruggedness

of Sanskrit and there could not have been the survival of so large a proportion had not the commonly spoken dialect of the people of *Hindustan Proper* in those ancient times been Páli or rather Magadhí, the language of Magadhá, whose kings once reigned supreme over *Hindustan Proper*.

The additions and modifications were an afterthought. Nearly all the additional matter is enclosed within square brackets. The modifications are chiefly confined to arrangement and will, it is hoped, be found suitable. The translator has desired to be the humble reproducer of the expressions of the author from whose scholarship he would be sorry to detract anything.

Unusual and unavoidable delays have for months retarded the publication of the book, the result of night-work and, notwithstanding much care, oversights have been detected which will be found emended in the Table of Errata appended hereto.

CHAS. GEO. ADAMS.

MAULMAIN,
12*th March* 1883.

ERRATA.

Introduction. p. i. l. 17. read 'primitively'; p. ii, l. 23. read 'primitive', l. 31. dele's, after 'knowing' and 'was', and l. 32. dele. after 'knowing'; p. iii. l. 13 read 'meantime', l. 31. dele, after 'myths'; p. viii. l. 7. read 'Tabernæ montana', note (*n*) l. 1. read 'in quo', and l. 3. read 'every thing'; p. ix. l. 25. read 'Mandhātassa'; p. xii. l. 15. read 'northern part; p. xiv. ll. 10, 11, read "Let the Brahman speak not at all indistinctly"; p. xv. l. 8. read 'society', l. 13. dele, after 'society', and l. 20. read 'Yaska'; p. xvi. l. 6. read 'second', l. 16. read 'instructions', l. 24. read 'compliments'; p. xviii. l. 2. read 'from the palace'; p. xxiii. l. 31. read 'Mágadhí'; p. xxiv. l. 4. read '*athâyo*'; p. xxvi. l. 7. bracket the words 'the Sanskrit ... ... Pali d'; p. xxxii. l. 25. read '*Játakas*'; p. xxxiv. l. 12. read 'attendants'; p. xxxvii. l. 18. in lieu of the hyphen put a dash after 'saint'; p. xli. l. 6. read 'sprang'.

Grammar. p. 3. para (B) read 'lit.'; p. 5. l. 2. read 'purushānā*m*', l. 11. read 'S. punar) again',; p. 10. read 'a hiatus'; p. 13. l. 3. read 'Whoever', opposite. l. 18. on the right note P. 56; p. 14. opposite § 45. on the left note P. 12; p. 15. opposite l. 5. on the right note P. 57; l. 19. read 'inflexion', opposite. l. 24. on the left note P. 13; p. 16. opposite § 53. on the left note P. 14, and opposite l. 12. on the right note P. 58; p. 18. opposite l. 1. on the right note P. 59, opposite l. 6. on the left note P. 15, and read 'ex. ito nāyati', l. 12 read 'LETTERS', l. 26. read 'brūmi'; p. 19. opp. l. 11. on the left note P. 16. and opp. l. 15. on the right note P. 60; p. 20 opp. l. 6. on the left note P. 17, and opp. l. 19. on the right note P. 61; p. 23. l. 13. read 'cittāni'; p. 30. l. 13. read 'āyu'; p. 49. l. 19. read 'south-eastern' for 'southern'; p. 51. l. 6. read 'are like'; p. 54. last line, read 'inflexional;' p. 65. § 183. read THE AORIST'; p. 67. § 187. l. 3. read 'have' before 'agamāsi,' last line invert letter *m* in the word from'; p. 73. l. 13. read 'the suffixes', l. 26. read 'the suffixes', and dele the following 'of'; p. 79. l. 10. at the beginning of the sentence note '219.'; p. 82. l. 10. read 'assa,'; p. 86. l. 24. read 'kañña'; p. 87. l. 1. read 'S, sthavira', and l. 3, read 'Sariputta'; p. 88. l. 27. read 'vijitamāro; p. 89. l. 7. read 'pratyaya', l. 30. read 'his hand', l. 31. read 'dish'.

It would be well if the errors were corrected before the book is used. C. G. A.

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Government of Maharashtra
on 05 October, 2018